

Mys

Th

T

BS
J64

THE
Mysteries of the Bible Explained,

OR

The fruits of fifty years' study.

BY

THOMAS E. JOHNSON,

BARRIE, COUNTY OF SIMCOE,

A. D. 1893.

BS 511
J64

TORONTO:

ROS. & RUTTER, PRINTERS, ETC.
1894.



CANADA

NATIONAL LIBRARY
BIBLIOTHÈQUE NATIONALE

Mysterie

The fr

THO

BA

WAR

THE

Mysteries of the Bible Explained,

OR

The fruits of fifty years' study.

BY

THOMAS E. JOHNSON,

BARRIE, COUNTY OF SIMCOE,

A. D. 1893.

TORONTO:

WARWICK BROS. & RUTTER, PRINTERS, ETC.
1894.

B5511

J64

4191

Entered acco
of the M
in the y
ninety-f

Entered according to Act of the Parliament of Canada in the Office
of the Minister of Agriculture by Thomas E. Johnston, Barrie,
in the year of our Lord one thousand eight hundred and
ninety-four.

A Synopsi
mysteri
cordanc
pretatio
sal fath
brother
taught
the doc
tablishe
life, by
Adam.

CONTENTS.

A Synopsis of the Bible, or, the so-called mysteries of the Bible explained in accordance with the Bible proofs and interpretations ; and also showing the universal fatherhood of God, and the universal brotherhood of man, and universal life as taught by the Apostle Paul. And also, the doctrine of the new dispensation established on the law of righteousness and life, by the first works of the second Adam. See Romans 5 : 18.

The a
ears en
a work
more ra
and of t
are com
having
present
purpose

I hav
more fa
sign till
ing for
best wa
ject. A
other a
ject, her
more on

If, th
highly
deficien
or quot
lack m
wholly
I have
have h

PREFACE.

The author of this book has for many years entertained the purpose of preparing a work upon the Bible that should present more rational views of that venerable Book, and of the subjects contained therein, than are commonly put forth in other works having the same general object. And the present book is an attempt to carry out that purpose.

I have waited for circumstances to be more favorable to the execution of this design till I have become convinced that waiting for favorable circumstances is not the best way to accomplish any important object. And as I have not had access to any other author or commentator upon the subject, hence I consider my interpretations are more original.

If, therefore, the present work is less highly valued on account of its comparative deficiency in reference to standard authors or quotations therefrom, we trust that this lack may be compensated in part if not wholly by certain original thoughts which I have put forth on various subjects that I have had occasion to refer to and discuss.

I feel a sincere respect and reverence for the Bible, both from education and from views I have of its teachings.

The Bible must be accepted at the present day, if accepted at all, on reasonable grounds and if it cannot be defended on such grounds it will and ought to be rejected. I believe it can be defended on such grounds when I regard it with reference to the claims which are put forth in the Bible itself, and not the claims that men have falsely set up for it. I have been influenced by an ardent desire to give such views of subjects and such interpretations of texts that are true and at the same time fitted to restore the confidence of thinking men and women for the sacred volume, which has been weakened and in many minds destroyed by the false and unreasonable claims that have been set up for the Bible, as well as the interpretations of its contents that are sanctioned neither by reason nor facts.

With these observations concerning my humble effort, I submit the present book to the judgment and candor of all who respect the Bible and wish to understand its teachings.

Did

Now
all thin
each, it
geology
He ma
erned,
it is go
tempor
six day
of tim
unders
were p
the sci
not it
going t
all thin
create
have c
the po
plan.
us tha
heaven
withou
upon
moved
God s

Did God create all things in six days ?

Now if we understand that God created all things in six days of twenty-four hours each, it will not agree with the science of geology, or with any of God's laws ; for He made laws by which everything is governed, everything that God has established it is governed by law, either spiritually or temporally. Now if we understand those six days to mean six dispensations or periods of time of indefinite length, then we can understand how the creation of all things were performed, for it will then agree with the science of geology and God's laws. If not it would be a miracle. We are not going to say that God could not have created all things in six days, for He could have created all things in one day if He had have chosen to do so, for we must not limit the power of God. But that was not His plan. This was His plan : The Bible tells us that in the beginning God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep, and the spirit moved upon the face of the waters, and God said let there be light and there was

light. See Gen. 1 : 1-3. So we see that God's word was law, and His will was in that law which made it a creative law, or a law of nature. That was the law by which everything was created or brought into existence. Now the science of geology teaches us that the beginning has been a great many thousands of years in the past ages, and geology is founded on the law of nature. What is the law of nature? It is this for instance. We will take a tree that we know has been planted ten years, and then cut it down and we will find ten grains of wood formed that proves to us that it has been ten years in growing or forming.

And it is just the same with the earth in growth, the different stratas of the rocks shows the age of the earth. So in the beginning God created the heaven and the earth, and when God laid the plan of creation He made a natural creative law in order to work out his plan of creation. Now the earth was composed of three distinct or separate elements, the earth or land, and water and air, and according to the law which God had made, it was natural for each one of those elements to produce or bring forth animal life within itself. It

was nat
of all k
was pec
notice t
ent kin
to the c
whale
warm
cold cli
for each
in its o
one of
law in
we see
over th
animal
climate
where
Why i
natura
God, i
creatin
dispen
made
causes
effects
Nov
He la
the ea

e that was in of all kinds, and serpents of all kinds that
 y, or a was peculiar to its own elements. And we
 which notice that different waters produce differ-
 t into ent kinds of animals or creatures according
 eology to the climate in which it is located. The
 een a whale does not live in the waters in the
 e past warm climate, nor the crocodile in the
 aw of cold climate, so you will see that it is natural
 It is for each kind of animal or creature to live
 a tree in its own climate and element. Now each
 years, one of those elements has the same natural
 d ten law in regard to their creative powers. And
 to us we see that there is all kinds of animals all
 ng or over the face of the earth, but all kinds of
 animals do not inhabit the same parts or
 rth in climates of the earth, one kind would die
 rocks where another would prosper and live.
 n the Why is it so? because they are out of their
 d the natural element or place. So we see that
 n of God, instead of performing a miracle in
 w in creating all things in six days, it was six
 ation. dispensations. So, in the beginning God
 e dis- made a natural creative law, or natural
 land, causes, which would bring about creative
 o the effects.

natural Now this law which God made when
 oduce He laid the foundation of the heaven and
 e. It the earth, was a creative law within itself.

We see that God's word was law, and His will was the creative power of the law. So you see that God's power was in the law which made it a creative law of God. Now this law took effect as soon as God laid the foundation of the heaven and the earth, and that was in the beginning, and that law has been in existence or in force a great many thousands of years according to the science of geology. Now we can see that it is very natural for the waters to bring forth or produce all kinds of living creatures that are natural to that element. Even so with the earth. It is filled with all kinds of living animals that cannot live in the water. Just so with the fowls of the air. We see it full of creatures that cannot live in the earth nor yet in the water. So we see that each of those respective elements are ruled by their own natural law. So we come to the conclusion that everything pertaining to this world is ruled by a god of nature; or, in other words, by a natural law made by God in the beginning, for in the beginning we see that the earth was without form or shape, and darkness covered the face of the deep. And during the first day, or dispensation, according to a natural law or force, the earth got into

shape
separat
pensati

We
whole
water
said le
of the
from t
atmosph
1: 6-8
above
ond d
came
covere
day, or
gather
togeth
and th
called
grass
ing fr
was g
dispen
dispen
the fir
the ea
day C
abund

and His shape and form, and darkness and light separated. So ended the first day, or dispensation.

We understand that at one time the whole face of the earth was covered with water and clouds of water, and God said let there be a firmament in the midst of the waters, and let it divide the water from the waters. Now this firmament, or atmosphere, God called Heaven. See Gen. 1: 6-8. So we see that Heaven is just above us, so God says, and during the second day, or dispensation, the waters became separated, but still the earth was covered with water; and during the third day, or dispensation, God accomplished to gather the water that was on the earth together, which God called seas, or oceans, and the dry land appeared, and that God called Earth. And the earth brought forth grass and herbs and all kinds of trees bearing fruit of all kinds, and God saw that it was good. Thus ends the third day, or dispensation. And on the fourth day, or dispensation, God said let there be light in the firmament of Heaven to give light upon the earth, and it was so. And on the fifth day God said let the waters bring forth abundantly all kinds of living creatures

that moveth in the waters. And also the fowls of the air ; they were all created after their kind. And God blessed them, saying : Be fruitful and multiply, and fill the waters in the seas ; and let the fowls multiply in the earth. Thus ends the fourth and fifth days, or dispensations. And God said let the earth bring forth the living creatures after their kind, cattle and every creeping thing, and beast of the earth after his kind, and it was so. And God created all those things, and God saw that it was all good. Now, this was in the sixth day, or dispensation. See Gen. 1 : 24.

See Gen. 1-26. Now, God said let us make man in our image after our likeness (that is in stature and manly form). And He created male and female at the same time, and they were to have rule or dominion over all the animal creation. And they were the last and highest order of the animal creation. And God blessed them and told them to go forth and multiply and fill the earth with men. Now, this race was called the race of man, or the pre-Adamite race, a race that was created before Adam. See Gen. 1 : 26-31.

Now, as regards the first creation of mankind, they were created by that

natural
in the
they w
creation
were c
other v
the fac
things.
had no
created
They w
creation
said ab
ated in
commen
were co
and rep
to live
so they
ground
ruler o
was cre
day or
world w
for we
dust of
the bre
soul.
the cre

so the
d after
, say-
all the
s mul-
fourth
d God
living
every
d after
created
t was
h day,

et us
like-
form).
le at
e rule
ation.
order
lessed
mul-
Now,
or the
created

on of
that

natural creative law which God had made in the beginning. They were only animal; they were of the earth like all the animal creation were; they were not of God; they were created by His creative law, or, in other words, by the law of nature all over the face of the earth, like all other created things. Now, you see that this race of man had no father or progenitor. But they were created promiscuously all over the earth. They were the highest order of the animal creation of that race. There is but little said about them, only that they were created in the image of God. They were not commanded to till the ground. But they were commanded to go forth and multiply and replenish the earth and subdue it, and to live on the fruit and the herbs that grew, so they were not commanded to till the ground, but to subdue it, that is to become ruler over all things else. Now, this race was created in the beginning of the sixth day or dispensation, and they were in the world when Adam was made or formed, for we read that God formed Adam of the dust of the earth, and breathed into him the breath of life, and he became a living soul. So you will see a great difference in the creation of the two races, the one by

the law of God, and the other by the power of God, or by His breath, and that was spirit, so we need not wonder where Cain got his wife, for she was of the pre-Adamite race.

Now Adam was a special creation, he was also created in the first part of the sixth day or dispensation. Soon after the first race was created, for as soon as men began to multiply on the face of the earth, the two races began to amalgamate, or mix up together, and that displeased God, so He thought to destroy them off the face of the earth. But it was only Adam's race that He wanted to destroy, for the other race had not done wrong. Now we notice that Adam was created by the power of God, and he partook of God's spirit, and he was placed in a garden, but the first race had no Adam, for the word Adam means a father or progenitor of a race of people, and they had none, not any more than the beast of the field, for they were the same, created by the law of nature. A great many people have asked this question, why do people differ so much in kind and color, and we being one race? Now, this question has been a mystery for ages, and will be still unless the people can see two races as

taught
of man
the other
power o
Now,
lem or
were tw
man wit
other wa
in Him
nature a
Adam's r
was the
race; an
all like I
See 1 Cor
Adam is
as is the
earthly, s
ent. But
had no
created b
face of th
wherever
to dwell
law. V
Genesis,
where
after ou

power taught in the Scriptures. One is the race of man created by the law of nature, and the other is the human race created by the power of God.

Now, I will undertake to solve the problem or mystery. In the first place there were two races created, one was the race of man without God's spirit in Him and the other was a human race with God's spirit in Him; one was created by the law of nature and the other by God himself and Adam's race was a special race and Adam was the father or progenitor of that special race; and that race are all alike, they are all like Him for the like begets like always. See 1 Cor. 15 : 47. Paul says: "The first man Adam is of the earth." See 48th verse, and as is the earthy such are they also that are earthly, so you see that they are like their parent. But the race of man or the pre-Adamites had no Adam or progenitor. They were created by the law of nature all over the face of the earth in every land and climate wherever it was necessary for man or beast to dwell for they were created by the same law. We find in the first chapter of Genesis, commencing at the 27th verse, where God says let us make man after our image, that is in stature and

manly form. And we notice that He made both male and female at the same time. And they went to be rulers over all other created things. And He blessed them and sent them forth, and God said unto them be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish of the sea and the fowls of the air, and over every living thing that moveth on the earth. And God said I have given you every herb-bearing seed which is upon the face of the whole earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat. See Genesis 1, 27 to 29. So we notice that God did not command them to till the ground, but to go forth and multiply and fill the earth with men and to live on the fruit and herbs that grew by nature. Now we notice that this race of man is only animal, and like all other animals they differ in their kinds and colours. We notice that there is a great many kinds of animals of the same species. For instance take the dog. We see that there is a great many kinds and colours of dogs, yet they are of the dog species. And it is just the same with all the animal creation. We see a great many kinds of monkeys, from the

smallest
yet t
And
aborig
great
face
differ
same
or na
was e
were
it was
are ch
of Na
Negro
climat
You
black
for bl
nearly
black
And
India
endur
with a
and
But t
—the
the ra

smallest kind of monkey to the baboon, yet they are all of the monkey species. And so its with the race of man, or the aborigines of every country. There is a great many kinds of men or people on the face of the earth at the present time of different colours, and yet they are all the same species of man. All the aborigines or natives of any country or island that was ever explored by the white man, they were of that race, they were created there, it was natural for them to live there. They are children of nature, created by the law of Nature. We see that it is natural for the Negroes to live in Africa; in that hot climate they are nearly all black people. You may ask the question why are they black. It is to be able to endure the heat, for black is a non-conductor of heat, and in nearly all hot countries the natives are black people.

And again there is the North American Indian: they are all red people in order to endure both heat and cold. And so it is with all—they differ according to the country and climate in which they were created. But they are all of the same species of man—they are called the pre-Adamite race, or the race of man, that race was created be-

fore Adam was created. See Genesis 6 : 1-2. We see again in the book of Genesis that when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took unto them wives of whom they chose and their children became mighty men, men of renown. So we see that the two races got mixed up together, and that provoked God, so God thought that He would destroy Adam's race from off the face of the earth. But Noah persuaded God not to do so, but failed. So we can see very plain how it is that people differ in kinds and colour all over the face of the earth, for they are not all of one race nor yet all of one kind. But Adam's race are all of one kind and one colour, for they are the offspring of one father and mother, they must be alike. Adam and Eve was the parents of all the human race. Now, can we think or believe for one moment that all the different kinds and colours of people on the face of the earth could be the offspring of those two, Adam and Eve. It is not possible for it to be so for if it was natural for Adam and Eve to have black children, and red children, and white children, then it is

natur
never
natur
Adam
and c
all of
Adam
they
of or
must
No
only
for th
natur
for it
there
die.
they
for th
beast
live a
eterna
day o

natural for us to have the same. But we never saw it yet unless it was a freak of nature; so we will conclude that the pre-Adamite race are composed of different kinds and colours all over the earth; but they are all of one species or race of people. But Adam's race are all of one kind of people, they are all white people, because they are of one father and mother, therefore they must be all alike in kind and colour.

Now, I will conclude, by saying that it is only the human race that have eternal life, for they are of God, our souls or spiritual nature is born of God, it must live with Him for it is eternal life, our souls are immortal, therefore they cannot sin nor they cannot die. But the other race is only animal; they are like the beast, their life ends here, for they are created by the same law as the beast is; they are children of nature; they live and die like the beast; they have no eternal life in them; thus ends the sixth day or dispensation.

The Creation and Fall of Adam.

Now, as I have explained or described to you how the pre-Adamites or the race before Adam was created, and you see that they were a universal race; they were created promiscuously all over the earth like the beast, and by the same law, which was the law of nature. Now I will show you how Adam was created. He was a special creation; he was the father or progenitor of a special race, and he was made in a special manner. God formed him of the dust of the earth and breathed into his nostrils and he became a living body, and the life of that body was the soul. A soul must have a body to dwell in, but Adam's body was of the earth, therefore it must be mortal, and the life of that body was mortal therefore it was subject to sin, for Scripture says that the soul that sinneth it shall die. Now Adam when he was first created he had spiritual life in him for God's breath was spirit. God's breath was spiritual life as long as he kept it, but as soon as Adam disobeyed God he sinned, and it became a dead spirit or wrath, which was the devil.

Now we notice that as soon as Adam was made he was put into a garden to

prun
Ada
tima
talk
ther
gard
typi
the
tree
evil,
or A
We
at th
tree
but
thou
that
die,
life
17.
N
give
you
God
to h
Eve
have
sin,
Eve.

prune the trees and vines ; now when Adam was in the garden he was very intimate with God, for he walked and talked with God, and God told Adam that there was two trees in the midst of the garden, one was the tree of life, which was typical of the spiritual man or Christ and the fruit of that tree was love, and the other tree was the tree of knowledge of good and evil, which was typical of the animal man or Adam, and the fruit of that tree was lust. We notice that God and Adam were alone at this time, when God said to Adam of the tree of life thou mayest freely eat thereof, but the tree of knowledge of good and evil thou shalt not eat thereof, for in the day that thou eatest thereof thou shalt surely die, or in other words lose that spiritual life of which he possessed. See Gen. 2 : 16-17.

Now we notice that this command was given to Adam before Eve was made, so you will see that she was not responsible to God for her acts for the law was not given to her, it was given to Adam, so we see that Eve was not in the transgression ; if she had have been Christ would have been born in sin, for he was the seed of the woman or Eve. So when God had put Adam into the

garden and told him what to do and gave him a law by which to govern him. So God thought that it was not best for man to be alone, so he made him an helpmeet. See Gen. 2 : 18. So God made a woman with one of Adam's ribs and God gave her to Adam, and God left the pair there alone. Adam had the law given to him, therefore he knew what to do or not to do, but Eve was free to do as she pleased for the law was not given to her so she could not transgress or sin. Paul says where there is no law there is no sin. See Rom. 5-13. So this solves the question, why was Christ not born in sin he being the seed of the woman, it was because Eve was not sinful, and Christ perpetuated the seed of the flesh in Eve and not in Adam. Now when God had pointed out to Adam the different trees and the effect the fruit would have on him and gave him a law by which to govern him in his actions, God then goes to work and make or manufacture a woman with one of Adam's ribs and he gave her to Adam for a companion or helpmeet. So God left the pair in the garden alone, but how long the account does not say, before the woman perceived the fruit that was on the tree of knowledge of good and evil, Eve no sooner

saw th
to hav
to the
good t
Eve th
must
Eve sa
and s
design
thereo
than a
made,
anima
graded
degrad
the do
of God
the ar
manif
then E
fruit v
other
Eve.
fruit f
delicio
take o
fruit t
broke
must c

gave
So
man
meet.
man
her
alone.
before
Eve
law
trans-
s no
So
Christ
of the
nful,
flesh
God
trees
him
vern
work
with
Adam
left
long
man
ee of
oner

saw the fruit than she conceived the desire to have some to eat, it looked so beautiful to the eye that she thought that it must be good to the taste also, but Adam says to Eve thou knowest that God hath said we must not eat of that tree lest we die. Yes Eve says I know that God hath said thus and so, but if that fruit of that tree is designed to make one wise, why not eat thereof? Now the serpent was more subtle than any beast of the field which God had made, and the serpent was typical of the animal nature in its lowest and most degraded form and the serpent is the most degraded creature of all created things, and the dove is typical of the spiritual nature of God in its most lovely form. So when the animal nature or desires of the flesh manifested themselves to a certain degree, then Eve was persuaded to partake of the fruit which was the lust of the flesh, or in other words it was the serpent that tempted Eve. So you see that Eve partook of the fruit first, and she found that it tasted so delicious that she persuaded Adam to partake of it also, and as soon as he eat of the fruit that God told him not to eat of, he broke a law and sinned, and therefore he must die. Now, it was only Adam that had

to die or fall from that intimacy with God, so we see that by Adam eating or partaking of the lusts of the flesh he fell down to the level of the woman, which was only animal or flesh, for Eve never had any other nature or spirit so she could not fall nor sin ; it was Adam that broke the law and sinned. Paul says, "He that is under the law is judged by the law." See Rom. 4 : 15. Eve was not under the law for the law was not given to her, it was given to Adam only, therefore she could not break the law nor sin, for John says, "Sin is the transgression of a law, and where there is no law there is no transgression." See John 3 : 4. Eve was in the same position as the Gentiles were ; they were without law for they were a law unto themselves, therefore they did not sin against God. The Gentiles were not under the Mosaic law, therefore they did not sin. God did not impute sin to them, because He did not give them any law to break. Just so it was with Eve. God did not give the law to her ; it was only Adam that was subject to the law, and death was his punishment. So he died that day that he eat the fruit ; in other words, he lost that spiritual life that God had given him. So you see that Adam died and became only

flesh th
in the
would
and de
was tr
terity
herite
unrigh
but no
or the
Adam
broke
inheri
And t
the la
ruled
years
king a
see th
his ch
had n
no ete
all Ad
death
so als
in ot
1 Cor
mome
Eve f

God, taking to the animal nature it was Paul judged was not given to before in, for a law, trans- in the ; they v unto gainst er the t sin. use He Just ve the t was s pun- he eat t that n. So e only

flesh the same as Eve. So they were both in the flesh alike, and all their posterity would be like them ; they were born in sin and death. So you see that sin and death was transmitted down to all Adam's posterity or race, for all Adam's posterity inherited that sin by virtue of the law of unrighteousness or disobedience in Adam, but not in Eve, for the spirit of disobedience or the devil was not in Eve but it was in Adam ; it was Adam that disobeyed and broke the law and sinned the sin that was inherited from Adam and not from Eve. And the devil founded his Kingdom upon the law of unrighteousness ; and the devil ruled the world for about four thousand years or so. So we see that the devil was king and ruler over all the earth. So we see that all Adam's race or posterity were his children or his subjects, therefore, they had no eternal life in them, for there was no eternal life in the devil. So we see that all Adam's posterity were born in sin and death. Paul says, "That in Adam all die, so also in Christ shall all be made alive," or in other words, they would be redeemed. 1 Cor. 15 : 22. We must not think for a moment that it was the devil that tempted Eve for it was not, it was the workings or

manifestations of her animal nature, or desires of the flesh which caused her to partake of the fruit of the tree of knowledge of good and evil that was the lust of the flesh, or in other words it was the serpent that beguiled Eve. It could not be the devil for the devil was in Adam and not in Eve, for the devil was that breath which God breathed into Adam, and that breath was a spirit of disobedience or wrath, that was the devil.

What Was the Devil ?

Now, this is a question that never has been solved by any of our great divines or preachers of the Bible. They do not seem to know anything about his beginning or his ending, when at the same time the Bible teaches all about him. It teaches us in the first place that the devil was a spirit or an angel of light. Now, that spirit was the breath of God that He breathed into Adam, for God's breath was spirit as was His word. It was a spirit of disobedience or wrath, and that spirit proved to be rebel-

ious an
to sin b
out of
graced,
upon al
the cau
blamed
garden
his Kin
anright
God ga
wrath,
wrath."

So we
into Ad
truly th
law of s
see tha
wrath o
law of
stroyed
says th
destroy
that is
that v
and Ch
God an
the wo
which

, or de-
to par-
wledge
of the
serpent
the devil
n Eve,
h God
th was
at was

ious and caused Adam to disobey God and to sin by breaking the law, and to be put out of the garden and punished and disgraced, and not only himself but it came upon all his posterity also. The devil was the cause of all this calamity. He was blamed for it all, so he was put out of the garden with Adam; and the devil founded his Kingdom on the law of sin and death or unrighteousness in Adam. So we see that God gave a law to Adam which was of wrath, for Paul says, "That law is of wrath." See Rom. 4 : 15.

s been
es or
t seem
ng or
Bible
in the
or an
s the
Adam,
s His
ce or
rebel-

So we see that the spirit that God breathed into Adam, and not Eve, was really and truly the spirit of wrath upon which the law of sin and death was founded. So we see that the devil was the spirit of the wrath of God, or the executive power of the law of death, and we see that Christ destroyed that power at His death, for Paul says that Christ through His death He destroyed him that had the power of death, that is the devil. See Heb. 2 : 14. And that was the wrath of God or the devil and Christ's death appeased the wrath of God and so reconciled the world to God, for the world had been ruled by a God of wrath which was the devil, and his kingdom was

the kingdom of the world. So we see that as soon as Adam partook of the fruit that God told him not to eat of he sinned and died and became subject to the power of the law or the devil. So the devil executed the law and they all went out of the garden together. The devil and Adam and Eve, so they all went out of the garden of Eden which was a place of happiness, or in other words it was heaven, and the devil went with them and established his Kingdom on the law of sin and death, and that was the law on which the old dispensation was established, and that law existed until Christ came to condemn it; and when Christ came the devil took Him up into an high mountain and showed unto Him in a moment of time, all the kingdoms of the world, and the devil said unto Him, all this power will I give Thee and the glory of them for that is delivered unto me, and to whomsoever I will I give it; if Thou therefore will worship me all shall be Thine. Luke 4 : 5-7. So we see that it was really the spirit of the wrath of God or the devil that ruled the world from Adam to Christ. Now this is the conclusion of the matter that Adam by his disobedience he established the law of sin and death and all his posterity partook

of the
the de
the Pl
devil a
8 : 44.
of wra
So we
Adam
nature
therefo
it was
Now, I
what c
that ru
the old
was ru
Now,
the de
first A
Christ
destro
destro
that i
that C
stroye
devil,
world
ciling
5: 19.

see that of the same. They were all the children of
 fruit that the devil that was in Adam. Christ said to
 nued and the Pharisees ye are of your father, the
 er of the devil and his lusts ye will do. See John
 euted the 8: 44. And Paul says we were the children
 e garden of wrath even as others. See Eph. 2: 3.
 d Eve, so So we see that the posterity of the first
 of Eden Adam were the children of the devil by
 in other nature; they had no nature of God in them;
 vil went therefore, they had no eternal life in them;
 gdom on it was death—death from first to last.
 was the Now, I think that we can see very plainly
 as estab- what constituted the devil, or that power
 l Christ that ruled the world, for we read all through
 ist came the old scriptures that the universal world
 h moun- was ruled by a God of wrath or the devil.
 ment of Now, I have showed you the beginning of
 , and the the devil or his origin, which was with the
 r will first Adam, and the ending of him was with
 r that is Christ the second Adam; or, at least, Christ
 soever destroyed his power, for Christ at His death
 ill wor- destroyed him that had the power of death,
 4: 5-7 that is the devil. Heb. 2: 14. You see
 it of the that Christ at His death appeased or de-
 led the stroyed the wrath of God which was the
 - this is devil, and in so doing he reconciled the
 dam by world to God—for God was in Christ recon-
 law of ciling the world unto Himself. 2nd Cor.
 partook 5: 19. Now, in conclusion, I think that I

have proved very plainly what constituted the devil, or that power that ruled the world for about four thousand years, which was from Adam to Christ. I have proved His beginning and also his ending.

Did the Flood Cover the Whole Earth?

I contend that it did not for different reasons: In the first place it is against reason and good logic; in the second place, what object could God have in destroying all that He had created, for all that He had created were not sinful, it was only Adam's race that was sinful, for they were born in sin, and Adam's race only covered a small portion of the earth at that time, for it was only about one generation from Adam to Noah. So they could not have extended very far in that length of time. The pre-Adamite race was not sinful, for God did not give to them any law, therefore, they could not sin, they were only animal as they are to-day—so why should God want to destroy them, only to replace them again

after the
do, if t
all the
wanted
course
living
race.
to dest
ately v
would
that is
no fart
work a
himself
that be
where
Noah v
chosen
Adam's
proof is
chosen
superin
not be
the wh
and tel
come u
for it.
warn
warn a

stituted
e world
ch was
ed His

Earth?

fferent
ast rea-
place,
roying
He had
Adam's
born in
small
it was
am to
tended
ne pre-
od did
e, they
s they
ant to
again

after the flood, for that is just what he did do, if that was the case if the flood covered all the earth. But it was not so, God only wanted to destroy Adam's race, and of course in doing so he had to destroy all the living creatures that lived amongst Adam's race. It was Adam's race that God wanted to destroy, for they had become so desperately wicked. So God resolved that He would destroy them off the face of the earth, that is as far as Adam's race extended, and no farther. Now God told Noah to go to work and build an ark that would hold himself and family and all kinds of animals that belonged to that part of the country where he and all the rest of his race lived. Noah was of Adam's race, therefore he was chosen by God to perpetuate or continue Adam's race after the flood. Another great proof is this that Noah was the only man chosen for that purpose, and as he had to superintend the building of the ark, it cannot be supposed that he could travel all over the whole earth and preach to the people and tell them of the end that was about to come upon them and to prepare themselves for it. Now, God did not intend Noah to warn only a few of Adam's race, but to warn all of them, for God held them all

accountable to the warning given to them by Noah. Peter says that Christ went and preached to the spirits that were for a long time disobedient in the days of Noah in order that they might be judged according to those in the flesh. See 1 Peter 3 : 19-20. So you see that God held them all responsible to Him for their disobedience, and you can see that it was not very likely that Adam's race extended very far or covered a very large extent of country. If they had Noah could not have preached to them all, and he had to warn them all for God could not hold them guilty that did not hear the warning. So we will conclude that Noah warned them all, and also that the flood extended as far as he preached and no farther. So we see that the flood did not cover the face of the whole earth. Now we see that although God destroyed all Adam's race by the flood and perpetuated that race after the flood in Noah and his family. Yet the devil was still ruler and king over Adam's race and was ruler over all the earth until Christ came which was the second Adam, then the law was changed from universal death to universal life in Christ the second Adam. The old dispensation which was established on the law of un-

right
the
which
the
which
that
of tim
anted
then
judg
in th
law
the w
there
from
had
Adam
Him
Then
given
given
that
gave
the tr
is no
That
Jewis
the G
called

righteousness or sin in Adam extended from the first Adam to the second Adam or Christ which time was about four thousand years the world was ruled by one universal law which was the law of sin and death, and that dispensation was divided into periods of time or special dispensations such as the antediluvian world or the patriarchal age, then from Noah to Moses it was ruled by judges and rulers, yet we see that sin was in the world, for Paul says that until the law (meaning the Mosaic law) sin was in the world. But sin is not imputed where there is no law, nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression who is the figure of Him that was to come. See Romans 5:14. Then the Divine moral law of God was given to Moses and that was a special law given to a special people, and by breaking that law they sinned against God for He gave them the law. John says that sin is the transgression of a law, and where there is no law there is no sin. See John 3:4. That portion of Adam's race was called the Jewish world or Mosaic dispensation; but the Gentile portion of Adam's race were called heathens or the Gentile world that

portion was ruled by kings—they had no law given to them by God, therefore they did not sin against God; but they had temporal moral laws given by their kings and they were punished by them. Each class of people were subject to their own respective laws; but the whole universal world of Adam's race was subject to the law of sin and death, and the whole human race inherited that sin from Adam, that sin was unto death; but sins of disobedience were only unto punishment, either temporal or spiritual. So we see that there were two kinds of sins when Christ came into the world—one was a sin of inheritance which was unto death, and the other was a sin of transgression which was only unto punishment, and that sin the Jews were guilty of and not the Gentiles, for Christ says salvation is of the Jews that was a special salvation to them only. John 4: 22. So we conclude that all the first Adam's race both Jew and Gentile were lost and born in sin and death, and children of the devil by nature and subjects of hell, therefore they could not be children of God only by adoption. Paul says "As in Adam all die, so also in Christ shall all be made alive." 1 Cor. 15: 22. Christ was promised to redeem all Adam's

rac
and
des
CH
N
Jes
of a
grey
and
adv
prom
that
the s
5:18.
of th
thep
of an
perfo
by a
this
thing
of th
the s
lish a
Jewis
redeem
were
"In
all b
Cor.

race, and to save the human race from sin and death. The devil's works were all destroyed by the coming of Christ.

Christ and His Mission into the World.

Now we are taught in the Scriptures that Jesus Christ was the Son of God, conceived of a woman and born in a manger, and grew and waxed strong in the love of God and man. Luke 2:7. Now, this was the advent of a Person into the world that was promised by God from the fall of Adam—that the seed of the woman should bruise the serpent's head or condemn sin. Gen. 5:18. Now this Jesus Christ was that seed of the woman that was promised. He was the promised Messiah that the prophets spoke of and that the people were looking for to perform great things that were foretold of by all the prophets. And His mission into this world was great; He had a great many things to do. He had to take away the sin of the world, or in other words, to bruise the serpent's head. He had also to establish a law and kingdom, and to fulfil the Jewish moral law and the prophets, and to redeem all Adam's race from hell, for they were all dead in the first Adam. Paul says "In Adam all die, even so in Christ shall all be made alive" or redeemed. See 1st Cor. 15:22.

So we see that the world was lost in the first Adam and redeemed by the second Adam. Now I will undertake to show forth and to prove by Scripture how Christ performed His mission or work here on the earth, and how He finished all His work. We must believe that He finished all the work that He was sent to do, for God says "As the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater, so shall My word be that goeth out of My mouth, it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 45:10, 11. So we see that He could not go to the Father until He had finished all His work. He did not leave it for us to do; He did it all for us. God sent His Son Jesus Christ into the world to save it from sin and death, and He saved it. He came to bruise the serpent's head and He did it. He came to fulfil the law and the prophets, and He finished it, for He said on the cross that it was finished. He came to save his people or the Jews from their sins, for He said that salvation is of the Jews.

See J
Adam
die, s
1 Cor
No
impo
bruis
huma
to fu
proph
the p
redeem
Now
how C
His w
years
earth
work
His li
perfor
birth.
into
sinful
flesh.
that i
the w
the fi
came
Adam

See John 4 : 22. He came also to redeem all Adam's race from hell, for "as in Adam all die, so also in Christ shall all be made alive." 1 Cor. 15 : 22.

Now we see that Christ had four very important missions to perform : First to bruise the serpent's head and save the human race from sin and death ; secondly, to fulfil the Jewish moral law and the prophets ; thirdly, to save His people from the punishment of their sins ; fourthly, to redeem the lost world that died in Adam. Now I will commence to explain to you how Christ done His work : He did not do all His work at one time ; He was about twenty years in accomplishing His mission on the earth. So I will explain a portion of His work at a time, as He passed along through His life. So in order to find out how He performed His work, we will begin at His birth. Paul says that God sending His son into the world born in the likeness of sinful flesh for sin, so condemned sin in the flesh. See Rom. 8 : 3. Now the great question that is before us is, "How did Christ save the world from sin and death ?" Now in the first place, Paul teaches us that Christ came into the world in the capacity of an Adam. He says the first Adam is of the

earth earthy; the second Adam is the Lord from heaven. See 1 Cor. 15: 47. So we see that there was two Adams or two progenitors, and if two progenitors there must be two races; and it says in the same chapter that as is the earthy so are they also that are earthy; and as is the heavenly so are they also that are heavenly. See 1 Cor. 15: 48. So we see that each Adam's race were just like themselves. Now we have proved by scripture that there was two Adams, therefore there must of course be two races and two laws and two kingdoms and two dispensations. The first dispensation was established on the law of sin and death by the disobedience of the first Adam—and the second or new dispensation was established on the law of righteousness and life by the obedience of the second Adam. See Rom. 5: 18. Now to show you clearly how Christ saved the human race from sin and death, we must go back to the beginning of his work and follow him in his work, for it was by the first work of the first Adam that he established the law of sin and death. So it was with the second Adam, it was by his first works that he established the law of righteousness and life. See Rom. 5: 18. Each Adam established a law—one was

uni
life
the
unr
ited
conc
imp
see
ance
N
and
fell
depr
subje
that
sinfu
the s
of th
high
powe
capab
ness
his fa
it wa
and l
Jerus
splen
the te
it wa

universal death and the other was universal life. The first Adam partook of the lust of the flesh and that was imputed to Him for unrighteousness and all His posterity inherited that sin from him; the second Adam condemned sin in the flesh and that was imputed to him for righteousness. So we see that both laws were laws of inheritance and both imputed laws.

Now, as the first Adam lost his purity and holiness in which he was created and fell down to the lowest degree of moral depravity of which his animal nature was subject to, and all his posterity partook of that same depraved nature, which was a sinful nature. It was just the reverse with the second Adam. He rose from that nature of the flesh in which He was born to the highest degree of honor and glory and power of which His spiritual nature was capable of, and that nature was righteousness and life. And as soon as he began to do his father's business, at twelve years of age, it was then that he partook of righteousness and life. It was when he came in sight of Jerusalem and beheld it in all its glory and splendor and magnificence, and especially the temple, which was His Father's house, it was then that the spiritual nature mani-

fested itself and he was filled with the spirit and power of God. So he then and there drops or loses that animal nature, or the desires of the flesh, and He then exercised wholly the spiritual nature of God and He became God in the flesh. You see that God and animal nature, or desires of the flesh, could not dwell together. That is how he bruised the serpent's head, by condemning sin in the flesh. Then he goes up into the council chamber to argue with the lawyers and doctors of the law. They were astonished at his sayings. See Luke 2 : 47. The cause of that was that he was talking about something that they knew nothing about. If it had have been about the Jewish moral law they would have understood him well. But what was he doing, this boy of twelve years of age ? He astonished the greatest learned men of their day and age of the world. Well, He was doing one of the greatest works that He ever done in all His life. He was performing the office of an Adam. He was obeying His Father's command. It was to condemn sin in the flesh and bruise the serpent's head. God sending His Son into the world born in the likeness of sinful flesh for sin so condemned sin in the flesh. See Rom. 8 : 3.

So
 dem
 pent
 of th
 obed
 right
 had
 child
 first
 eous
 Chri
 huma
 by C
 life.
 He s
 by c
 rede
 in A
 of d
 dem
 begin
 after
 in C
 So
 Adam
 bruise
 born
 But
 up to

So you see that as soon as Christ condemned sin in the flesh, or bruised the serpent's head which was the desires and lusts of the flesh, so you see that it was by his obedience that he established the law of righteousness and life. Now, after Christ had done all that work there could no more children be born in sin and death in the first Adam, but they were born in righteousness and life in the second Adam, or Christ. So you will see that the whole human race was saved from sin and death by Christ changing the law from death to life. It effected the unborn world only. He saved the unborn world at his beginning by condemning sin in the flesh, and he redeemed the former world, that was lost in Adam at his death, by abolishing the law of death. So we see that after he condemned sin in the flesh, which was at his beginning, at twelve years of age, children after and from that time were born of God in Christ the second Adam.

So we see that Christ's first work as an Adam it was to condemn sin in the flesh, or bruise the serpent's head and save the unborn world from coming into condemnation. But those that were born in sin and death up to that time, He had to redeem them at

another time. So we see that Christ saved us at the beginning of His work, and at that time He established a law, and a kingdom, and a race, and a new dispensation. And we are that race, for we are children or God in Christ, the second Adam, and at that time Christ raised the standard of the human race from creatures of God to children of God, for you see that the first Adam was created by the power of God and all his posterity were God's creatures. They never had any Godly nature nor eternal life in them. But the second Adam was born of the will of God, which was the Holy Ghost. So you see that He became a son by being born of a woman, thereby perpetuating the human race in the flesh in Eve and not in Adam, for Adam was sinful and Eve was not. So you see that He partook of the nature of Eve in the flesh and the nature of God in the spirit, so combining the two natures together—the animal body and the spiritual nature. And it is the spiritual nature that is of God, and that nature is eternal life, and the life of that nature or body is the soul of man, and that life is of heaven and of God the Father. But the animal nature or body is of earth, and it returns to dust from whence it came.

So w
he sa
by ta
the fo
in th
redeem
see th
obedi
was t
death
as pe
lost v
Adam
made
it wa
redeem
us, by
bruisi
very p
are sa
of Ch
eterna
eousn
"ther
one ju
denn
one th
justifi
there

So when Christ was twelve years of age he saved an unborn world from being lost by taking away the sin of the world. But the former world up to that time was lost in the first Adam, therefore he had to redeem them, for they were lost. So we see that the world was saved by Christ's obedience and by his first works when he was twelve years of age and not at his death. Christ's death was not for us at all as people suppose, it was to redeem the lost world that died in Adam; for as in Adam all die, so also in Christ shall all be made alive or redeemed. So you see that it was only Adam's race that he had to redeem. It was his first work that saved us, by taking away the sin of the world or bruising the serpent's head. So we can see very plain that we of the new dispensation are saved by the righteousness or obedience of Christ, the second Adam, and we inherit eternal life by virtue of the law of righteousness. See Rom. 5-18. Paul says, "therefore it was by the disobedience of one judgment come upon all men unto condemnation. Even so by the obedience of one the free gift came upon all men unto justification of life." Now in this verse there is presented to us two Adams and

two imputed laws, and two laws of inheritance and two universal laws. Now, the question is, which Adam or law are we born in? If we are born in the first Adam we are born in sin and death, and children of the devil, and hell is our home. But if we are born in the second Adam or law we are children of God and heaven is our home. Now, I think that I have showed you plain how Christ saved the world.

CHRIST'S BIRTH AND HIS WORK.

Christ was born in Bethlehem ;
It was his native place.
He came from God the Father
To save the human race.

He came from God the Father
With a divine commission,
To save the unborn world
Without any condition.

Christ came into this world
For sin to take away ;
He condemned sin in the flesh,
That is why we are free to-day.

By His obedience to the Father,
And obeying His command,
He condemned sin in the flesh
As you will understand.

nheri-
 w, the
 re we
 Adam
 ildren
 But if
 aw we
 home.
 a plain

K.

When He was twelve years old,
 He did His work begin ;
 He condemned sin in the flesh
 And saved the world from sin.

He condemned the law of death
 And established life instead,
 So that we are born in life
 In place of being born dead.

We are not born in Adam
 As we are often told,
 But we are born in Christ,
 The shepherd of the fold.

We are not born in Adam,
 Subject to death and sin,
 But we are born in life,
 The nature of God within.

We are not born in Adam
 As children used to be,
 But we are born in righteousness,
 The law that makes us free.

He established a law of life,
 As you can plainly see,
 When he took children in arms
 And said that they were free.

So we are not born in Adam
 Subject to death and hell,
 But we are born of God in Christ,
 And shall with Him forever dwell.

So we see very plain that we are born in Christ, the second Adam, and consequently we are children of God by nature, and we inherit eternal life by virtue of the law of righteousness. The law of righteousness and life is the law that Christ established by His obedience see Rom. 5:18, and it is the law that the people of the new dispensation are subject to, instead of the law of grace, for the law of grace was the law of adoption, to adopt the people of the first Adam's race into the family of God. We cannot be adopted, for we are his children by nature.

How did Christ fulfil the Jewish Moral Law ?

Now, as I have showed you how Christ performed His first mission, which was to bruise the serpent's head, or condemn sin in the flesh and save the human race from condemnation, and establish a new dispensation by his obedience. Rom. 5-18. Now, I will undertake to show you how Christ fulfilled the Jewish moral law and the prophets. Now, as soon as Christ had performed the office of an Adam and a universal Saviour of all the human race, that was

when
perfo
that
took
words
8:3 a
world
So, w
that t
univer
Kingd
eousne
see th
fore E
dom i
race, a
says :
that a
we can
are bo
Adam.
is no
Christ
are bo
childre
dom o
rightee
we see
all God

born in
uently
nd we
law of
usiness
lished
d t
w dis-
he law
he law
ne first
l. We
children

Mo

Christ
was to
sin in
m con-
sation
ow, I
Christ
e pro-
ormed
versal
t was

when He was twelve years of age that He performed that office, it was then and there that He bruised the serpent's head and took away the sin of the world or in other words He condemned sin in the flesh, Rom. 8:3 and by so doing He saved the unborn world from sin and death or condemnation. So, we can see very plain that it was at that time that Christ established the new universal dispensation, and He founded the Kingdom of Heaven on the law of righteousness and life. See Rom. 5:18. We see that Christ is the second Adam, therefore He had to establish a law and a kingdom in order to be a progenitor of a new race, and His is just like Himself. Paul says: "As is the heavenly, so are they also that are heavenly." See 1 Cor. 15:47. So, we can see that we are that race, for we are born of God in Christ the second Adam. Paul says: "Therefore, now, there is no condemnation to those that are in Christ Jesus." See Rom. 8:3. "And we are born in Him, therefore we are His children by nature and heirs of the Kingdom of Heaven by virtue of the law of righteousness and life." Rom. 5:18. So, we see that all the first Adam's race were all God's creatures, and the second Adam's

race are all God's children by nature. Now, after He had done His work or performed the office of a universal Saviour of the world, He then goes home with His mother like an obedient child, and He enters upon the office of a teacher of the Jewish law, for we cannot think for a moment that He would remain idle after that He had commenced His heavenly work. Now, I will show you how Christ fulfilled the Jewish moral law and the prophets at the same time. In the first place the Mosaic law called for five different offices, first, a teacher of the Jewish law; second, a ruler of the Jews; third, a King of the Jews; fourth, a Prophet of the Jews; fifth, an High Priest. Now, all those offices Christ had to fulfil but not to condemn, for He said that He came not to condemn the law but to fulfil the law. See Mat. 5:17. Now, there was two kinds of laws, consequently there must be two kinds of sins, one was an inherited sin which was a sin unto death, and the other sin was a sin of disobedience, which was only unto punishment; one of those sins He condemned at His beginning and took it away that is what saved the unborn world from condemnation, and the other sins which was the sins of the Jews,

and
die
the
law
by
cal
tha
God
not
not
the
sins
and
und
only
So
Jew
Jew
bac
fulf
tha
teac
abo
allo
pre
yea
beli
wh
tha

e. Now,
 rformed
 of the
 mother
 ers upon
 ish law,
 that He
 ad com-
 y, I will
 Jewish
 ne same
 aic law
 first, a
 , a ruler
 e Jews;
 fifth, an
 s Christ
 for He
 the law
 . Now,
 equently
 was an
 o death,
 edience,
 one of
 ginning
 ved the
 and the
 e Jews,

and those sins was what He died for. He died for the sins of His people which were the Jews. Isaiah, 53. Now, the Mosaic law was a special divine moral law given by God to a special people which were called the people of God, and they broke that law, therefore they became sinners to God by transgression. The Gentiles did not have any divine law, therefore they did not sin against God. Now, in order to save the Jews from the punishment of their sins Christ had to fulfil the Mosaic law, and to die for them and for all that were under the Mosaic law, for they were the only people that had sinned against God. So He died for the sins of His people or the Jews, for Christ says salvation is of the Jews. See John 4:22. Now, we will go back to the time that He commenced to fulfil the Jewish moral law, and we see that He was performing the office of a teacher of the Jewish law for the space of about eighteen years, which time would allow the children that were born in sin previous to Him taking it away at twelve years of age. They would be old enough to believe in Him when the time would come when he would offer them salvation, for that was a conditional salvation to all them

that would believe on Him as a Saviour. But only to the Jews and Israels. So, he was teaching the Jewish law about eighteen years, for He had^r been teaching in the Jewish Synagogue during that time. See Luke 4:16. And when He was about thirty years of age He then goes to John the Baptist to be baptised by him. See Mat. 3:13. But John forbade Him saying: "I have need to be baptised of Thee and comest Thou to me," (see 14th verse) and Jesus answering, said unto him: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." 15th verse. So He was baptized, and straitway coming out of the water the spirit led Him up into an high mountain to be tempted of the Devil and to fast and to prepare Himself for the ministry, and as soon as He came down from the mountain He then enters upon the office of a ruler of the Jews, and the first thing He does is to choose twelve Apostles to help Him in His work or ministry, and He sends them forth into the world or rather to the Lost Sheep of the House of Israel to teach the Gospel of the Kingdom, but not to the Gentiles nor to the Samaritans, but rather to the Lost Sheep of the House of Israel. See Mat. 10:5:6:7. And He says, as ye go,

prea
and
be sa
be d
dem
they
John
was
their
when
Apos
bapt
prea
see t
to th
mean
Jews
doing
the
mira
to th
He a
same
to fu
Th
the o
see H
to a
find

preach the Kingdom of Heaven is at hand, and he that believeth and is baptised shall be saved, and he that believeth not shall be damned, they were already under condemnation. Now, that class of people that they were sent to preach to were those that John had been baptising, and that baptism was only unto repentance, it was to prepare their hearts to receive the word of life when it would be preached to them by the Apostles. So, we see that they were already baptised when the Apostles went and preached to them the word of life. So, we see that Christ sent His Apostles to preach to the House of Israel only, and in the meantime He Himself was teaching the Jews and going about doing good and doing all manner of miracles and preaching the Gospel of the Kingdom. And His miracles was simply to show and to prove to the people that He was sent from God. He also was fulfilling the prophets at the same time, for that was one of His missions to fulfil the law and the prophets.

The next office that He entered upon was the office of a King of the Jews, and we see Him sending two of His disciples forth to a certain place and there they would find a colt and to loose him and to bring

him, and if any man say why do you so, say that the Lord hath need of him. See Luke 19:31. So, they brought the colt and Jesus sat thereon and rode into Jerusalem in triumph, while many rejoiced and shouted Hosanna in the Highest, saying, blessed is He that cometh in the name of the King. See Luke 19:31:38. And they all went into Jerusalem, and Jesus went into the Temple and cast out them that bought and sold in the Temple, and overthrew the tables of the money changers and the seats of them that sold doves, and he would not suffer that any man should carry any vessel through the Temple, saying: "Is it not written My House shall be called of all nations the house of prayer, and ye have made it a den of thieves," and the scribes and chief priests heard it, and no person dare say, why do you so, for He was King and they knew it. See Luke 19:46. Zachariah, says: "Rejoice greatly O daughter of Zion, shout O daughter of Jerusalem, behold thy King cometh unto thee, He is just and having salvation lowly and riding upon an ass and upon a colt the foal of an ass." See Zachariah 21:6. So, we see that He was fulfilling the law and the prophets at the same time. The next office that

Christ entered upon was the office of a Prophet of the Jews. And as He and four of His Apostles, Peter and James and John and Andrew, were going out of the Temple, Jesus said unto them: "Seest thou these great buildings, the time will come when there shall not be left one stone upon another that shall not be thrown down." See Luke 21:6. And as He and His disciples were sitting upon the Mount of Olives over against the Temple, His disciples says: "Master tell us when shall these things be and what shall be the sign of Thy coming and the end of the world or the end of that dispensation which was the end of the world." See Mat. 24. Jesus said unto them that: "All things shall come to pass in this generation, this generation shall not pass away till all be fulfilled." He meant the generation in which He lived and that would be the time of His coming and the end of the world. Now, Jesus goes to work as a prophet and tells them what would take place or happen from that time to the end of the world, which was the end of the old dispensation and the end of the first Adam's race and it was the time that he would come to judge the world in righteousness. Now,

after He had told them all things that should come to pass, even to the time of His coming the second time to judgment, He told them to look for all these things, for they would surely come to pass in that generation, Jesus says : " Verily I say unto you that this generation shall not pass away till all these things be done." See Mark, 13 : 30. So we will conclude that all that He told His disciples at that time was to come to pass in that generation, and at the end of the old dispensation when all things would pass away and all would become new, that was the end of the old world and all that pertained to the first Adam's race, and God the Father would come with Him to take possession of the Kingdom that Christ had established here on the earth. Now as soon as He had performed the office of a prophet, He then enters upon the office of an High Priest, which was the fifth office and last office pertaining to the Jewish law, it was the highest and most important office of any, for it devolved upon Him to prepare the sacrifice; there was a great difference between the daily sacrifice and the yearly sacrifice. The difference is this : that the daily sacrifice had no saving virtue in them, but the yearly sacri-

fic
sac
ye
(th
a s
sin
for
aga
so
tha
tha
of
for
no
So
upo
wer
whi
His
He
the
the
tha
wor
the
was
cise
Anc
spe

fice had, for the High Priest prepared a sacrifice once at the end of each and every year, and He went into the Holy of Holies (that was behind the vail), and he offered a sacrifice to God for His own sins, and the sins of the people and their sins were all forgiven up to that time. But they sinned again the next year, and they kept on doing so throughout all the Jewish ages, typifying that great sacrifice of Christ. Paul says that Christ offered himself once in the end of the world for sin once for all, which was for all time ; for, he says that there will be no more offering for sin. See Heb., 10 : 10. So we notice that as soon as Christ entered upon the office of an High Priest He then went to work to prepare the sacrifice, which was His Body. Now by offering His Body as a sacrifice on the Altar of God He then accomplished the fulfilment of the old Covenant or the Jewish law and the prophets, for he said when on the cross that it was finished, meaning all His work pertaining to the Jewish law and the prophets. Now in His sacrifice there was a great saving power which He exercised by virtue of his office of a High Priest. And that was a special salvation to save a special people, which was the Jews ; for

Christ says salvation is of the Jews. John, 4: 22. And also all that had broken his divine moral law, and that sin was only unto punishment for that was a sin of disobedience against God and him only. But the sin of inheritance was unto death, which was the first Adam's transgression, and that sin the whole of Adam's race was guilty of. Christ had to redeem them from that sin—He could not save them from that death for they were born in it. So we notice that the death or sacrifice of His Body was for the sins of the Jews or His people, or for all them that were under the law, they were the only people that sinned against God, for they were the only people that had any law. Paul says, "that where there is no law there is no sin." See Rom., 4 : 15. So we see that Christ died for the Jews and not for us. Thus Christ finished all His work here on the earth, first by performing the office of an Adam or a universal saviour of all the human race when at the age of twelve years by condemning sin in the flesh or taking away the sin of the world. And then He enters upon his mission to fulfil the Jewish moral law and the prophets, so he filled each office as it came along and so on to the last which was

the o
when
High
people
sacrifi
been f
every
fered
great
had be
a spe
people
to be
good
live
imput
them
is the
there
1 Joh
only t
Israel
was c
that
them.
guilty
gentile
which
not sa

John, the office of an High Priest. So we see when Christ performed the office of an High Priest all the sins of the Jews or His people were forgiven by virtue of His sacrifice just the same as their sins had been forgiven them at the end of each and every year by virtue of their sacrifice offered by their High Priests. But this was the great sacrifice or atonement of which they had been typifying for ages ; but that was a special sacrifice for the sins of a special people which God had chosen for himself to be a peculiar people—a people zealous of good works, so God gave to them a law to live by for until the law God did not impute sin to them, but as soon as He gave them a law they then began to sin, for sin is the transgression of a law and where there is no law there is no transgression. 1 John, 3 : 4. Now we notice that it was only the house of Judah, and the house of Israel that had the law given to them ; it was only them that sinned and required that great sacrifice that Christ made for them. But the whole universal world was guilty of the sin of Adam, both Jew and gentile and that was a sin of inheritance, which was a sin unto death. Christ could not save them from that sin, but He had to

redeem them, for they were already dead. He could not fulfil that law of sin and death, but He had to abolish it and that He done when he exercised his power redemption which he performed at the time of his rising, and at that time He was a special Saviour to the Jews or His people and a universal redeemer of all the first Adam's race that were born in sin and death. Paul says "that Christ hath redeemed us from the curse of the law being made a curse for us. Gal., 3: 13. He meaning all that were under the Mosaic law, for it is written cursed is every one that hangeth on a tree. Gal., 3: 13. So Christ accomplished to do and finish all his work that he was sent to do. He says I have glorified thee on the earth and I have finished the work that thou gavest me to do. See St. John, 17: 4. We are taught by the common doctrine that Christ only partially done his work. But I think that I have showed very plain how Christ began his work, and also how He finished his work. Now if the common doctrine is true and this doctrine of universal life is wrong then there is no salvation for us, for we do not see any effect of their preaching. The clergy are preaching to us the wrong

law,
grace
stead
which
5: 1
cover
and
the o
dispe
pensa
Chris

H

No
when
fested
versa
a uni
that
He ex
by sa
into
end o
redeem
race f
all lo
all di
alive

law, they are preaching to us the law of grace which was the law of adoption instead of the law of righteousness in Christ, which was the law of inheritance. Rom., 5: 18 The law of grace or the new covenant was given to the house of Judah and Israel, the very same people that had the old covenant and they were of the old dispensation. And we are of the new dispensation established by the obedience of Christ the second Adam. See Rom., 5: 18.

How did Christ redeem the world.

Now in the first place we notice that when Christ was here on the earth He manifested two different powers; one was a universal salvation power and the other was a universal redeeming power, and we see that when He first began His work that He exercised His universal salvation power by saving an unborn world from coming into condemnation or death, and at the end of His life He exercised His universal redeeming power by redeeming all Adam's race from hell or the grave, for they were all lost or dead in Adam, for as in Adam all die so also in Christ shall all be made alive or redeemed. See 1 Cor. 15:22.

Now we notice that during the transaction of His death and resurrection He performed two offices, one was as a special Saviour to save His people from the punishment of their sins, which was a special salvation by offering His body as a sacrifice on the cross, and His blood was shed to redeem the lost world from hell that died in the first Adam. So He sacrificed His body to save His people from being punished. And He shed His blood to redeem the universal lost world. Christ says that salvation is of the Jews (meaning this, that His sacrifice was for the Jews only), John 4:22. Paul says that the old law is done away in Christ. See 2 Cor. 3:7-14, So we can see that the old Mosaic law or the first covenant is all passed away. Now we see that Christ died and shed His blood to save and also to redeem a lost and sinful world and for this cause He is the mediator of the New Testament that by means of His death for the redemption of the transgression that were under the first testament, so that they which are called might receive the promise of eternal life. See Heb. 10:15. And Christ died for the sins of the whole world; He tasted death for every man. See Heb. 2:9.

It was from the shed upon the son of the ter say un upon t

You ence o upon u and Ch can see and no mistak was fo then as and ble the sar stroy h is, the

So w destroy the de curse the g, s rec ing the up to t

ransac- It was in this way all the sins of the world
 He per- from the blood of righteous Abel that was
 special shed upon the earth to the blood of Zacharias,
 punish- son of Barachias, whom ye slew between
 special the temple and the altar, saying, Verily I
 a sacri- say unto you all these things shall come
 s shed upon this generation. Mat. 23 : 35:36.
 all that

crificed You will see that all the sins of disobedi-
 being ence of the whole universal world came
 ood to upon that people of that age of the world,
 Christ and Christ was crucified for them. So you
 meaning can see that he died for the sins of the past
 e Jews and not for the sins of the future. It is a
 the old mistaken idea that Christ died for us. It
 Cor. 3: was for the sins of the past. Forasmuch
 Mosaic then as the children are partakers of flesh
 l away. and blood He himself likewise took part of
 ed His the same, that through him he might de-
 ost and stroy him that had the power of death, that
 is, the devil. See Heb. 2 : 14.

is the So we notice that by Christ's death He
 hat by destroyed the power of the law, which was
 otion of the devil or spirit of the wrath of God, and of
 he first curse as soon as that power was destroyed
 call the law abolished, which was the same
 g, then it was that the former world
 s redeemed in Christ. It was by abolish-
 id ; ing the law of death. So we can see that
 Heb. 2:9. up to the time of Christ's death all the pre-

vious world was redeemed or made alive. The previous world were all dead or lost in Adam. So Paul says in Adam all die, so also in Christ shall all be made alive. See 1 Cor. 15 : 22.

Christ says to the thief on the cross, "This day shalt thou be with me in paradise," which was a place of happiness. Where was that place? for he did not go to heaven that day. No; but he went down to hell or the grave, to the place of the departed dead, to do a great work there. And the thief was with him, and what did Christ do there? In the first place he preached to the spirits that were in prison, people that Noah preached to in his day. It was in order that they might be judged according to these in the flesh. See 1 Peter, 3 : 19-20. And the next thing he done was to abolish death and set the captives free, and in so doing he turned hell into a paradise, just as he did when he was in the temple. It was a den of thieves, and he turned it into a house of prayer. And while he was there in hell he took captivity captive, and he came forth conqueror over death, hell and the grave, and he ascended up to God and he gave gifts unto men. So Paul says by his appearing he hath abolished death and

brought
the go
So
death
to ful
all Ad
the de
and se
see th
satisfi
that is
the pe
ing de
redeem
first A
all in
Cor. 1
death
of the
that w
the con
that Je
cross f
world,
ment, a
but the
and tha
that the
atonem

alive.
or lost
all die,
alive.

, "This
paradise,"
Where
heaven
to hell
departed
and the
Christ do
ched to
le that
was in
ding to
19-20.
abolish
d in so
se, just
le. It
it into
s there
and he
ell and
od and
ays by
th and

brought in life and immortality through the gospel. See 2 Timothy 1: 10.

So we see that by the transaction of his death and resurrection that he accomplished to fulfil all righteousness, and to redeem all Adam's race from hell, or the power of the devil by abolishing the law of death and setting the captives free. You will see that it was the sacrifice of his body that satisfied justice for the sins of the world, that is, for the sins of the disobedience of the people. But it was the act of abolishing death by virtue of his blood that he redeemed the world that was lost in the first Adam. Paul says in Adam all die, so all in Christ shall be made alive. See 1 Cor. 15: 22. So we see that Christ's death and resurrection was for the people of the old world, or for the old dispensation that were born in the first Adam. Now the conclusion of the whole matter is this, that Jesus Christ suffered and died on the cross for the sins of the whole universal world, which sins were only unto punishment, and they were sins of disobedience, but the sin of inheritance was unto death, and that was the sin of Adam. So we see that the sacrifice of Himself was the great atonement for the sins of the whole univer-

sal world of the first Adam's race, and he redeemed all Adam's race from death and hell by abolishing the law of death, and that was done when He was in the grave, or in hell among the dead. The dead were all captives to the devil, and He bursted open the gates of hell and set the captives free. So we can plainly see that all His work at the end of His life was to save the people from being punished for their sins of disobedience, which was the sacrifice of His body, and also to redeem by the shedding of His blood, all the people of the old world or the old dispensation. Now, this is all preached to us from the pulpit as being for us, when at the same time it is not for us at all, not in the least ; it was for the old world that is passed away and all has become new. And we are of the new world or the new dispensation which was founded on the law of righteousness and life, which law was established by the obedience of Christ when He performed the office of an Adam, or a progenitor of a new race of people of a higher order in Him which are His children. And at that time He established a new dispensation and a kingdom which was the kingdom of heaven here on earth. So we can see that we are the children of

God
heave
kingd
child
kingd
Now,
words
true,
showe
unbor
He re
race a
think
came
showe
all H
leave
yourse
benefit
condem
If you
T. E. J

Or

Now
fulfill
new co
So after

and he
th and
th, and
rave, or
were all
d open
res free.
work at
people
of dis-
of His
hedding
the old
ow, this
it as be-
it is not
s for the
has be-
w world
founded
e, which
ence of
ce of an
e of peo-
are His
ablished
n which
n earth
dren of

God in Christ, and heirs of the kingdom of heaven by nature, for we are born in the kingdom. Christ says suffer or let little children come unto me, for such is of the kingdom of heaven. See Mat. 19:14. Now, you see that we have Christ's own words for the above assertion, and it is true, now, dear reader. I think that I have showed very plain how Christ saved the unborn world at His beginning, and how He redeemed the former world, or Adam's race at His death and resurrection. And I think also that I have showed what Christ came into the world for, and I have showed very plain how He finished all His work. Now, dear readers, I will leave this subject with you to examine for yourselves, hoping that you all will be benefited by the perusal. Please do not condemn this work until well understood. If you do, you will much oblige the writer, T. E. Johnson.

On the New Covenant of Grace.

Now, as the old covenant was finished or fulfilled when Christ died on the cross the new covenant must be established at once. So after those days God says, "I will make

a new covenant with the house of Judah and Israel and I will put my law in their hearts and in their minds. I will write them and they shall be to me a people and I will be to them a God, and their sins and iniquities I will remember no more." Heb. 10:16. Now we notice that the new covenant was given to the same people as the old covenant was given to. The old covenant was all works, and the new covenant or law was all power, the old law had no power in it. But the new law was all powerful; it was the power of God unto salvation to every one that believe of the Jews and to Israel only. We see that belief only had reference to them that the law was given to, and it was given only to the house of Judah and Israel and no one else. The Gentiles partook of the same grace, but not by the law. They received it through Christ, for they were the called of God and not of grace. See Col. 3:12. So we see that the Gentiles were the elect of God and not of grace. Col. 3:12. And the house of Israel was the elect of grace. See Isaiah 45:4.

The new law took effect on the day of Pentecost, when the Holy Ghost fell upon all that were in the house. The law that

God put into their hearts was the law of adoption. It was the law by which all Adam's race were to be adopted into the family of God. So we can see that they were only God's children by adoption and not by nature, as we are. Therefore, they could not have any of God's nature: it was only a spirit of power, which was of the Holy Ghost, and that was of the Third Person in the Trinity, and not of the Father, or the First Person in the Trinity. But we are of God the Father in Christ, the second Adam. So you see that we have God's nature, which is the second Adam's race. Now, all those that had to be adopted by virtue of the law of grace were of the first Adam, or of the old dispensation. But we that are of the new dispensation are of God the Father by nature, because we are begotten of Him in Christ; we are the household of God. Paul says to the Gentiles: "Ye are no more strangers but are fellow-citizens with the saints and with the household of God." See Eph. 2: 19.

Now, we see three classes of people specified in the above verse: the first was the Gentiles, and the second class were the Jews that were sanctified by the power of the Holy Ghost, and the third class were

God's own children that were born of God in Christ from the time that Christ was twelve years of age; so we see that the household of God are the children of the new dispensation or of the kingdom of Heaven, which kingdom was founded on the law of righteousness. See Rom. 5 : 18. We notice that every one that believed in Christ and partook of the new birth or adoption could do miracles, for Christ said that these signs should follow them that believe in My name: they shall cast out devils, they shall speak with new tongues, they shall take up serpents and they shall not hurt them, and they shall lay their hands on the sick and they shall recover. See Mark 16 : 17-18.

So you see what power they had in those days to what we have now in our day. We do not see any miracles done by our people that say that they are born again. Why do they not? Simply because they do not get born again, because we are born of God by nature, therefore we cannot be born again or adopted. A person cannot adopt his own son, neither can God adopt His own children. The law of grace or adoption is passed away with the people that it belonged to. It belonged to the people of the

ol
th
be
ar
ye
lav
Ch
ear
tha
an
wa
the
tha
wo
Ch
it i
for
and
wo
tha
to c
12
M
gift
gift
spe
Wh
sam
Apo

old dispensation, which were children of the devil by nature, therefore they had to be adopted. Christ says to the Jews "Ye are of your father the devil, and his lusts ye will do." St. John 8: 44. It was on the law of grace or the new covenant that Christ established His Church here on the earth, and we see that all that belonged to that Church were converted or born again, and they received the Holy Ghost, which was the power of God unto salvation, and they could do all manner of miracles, and that was their works or fruits by which they would be known. We notice that the Churches in those days were different to what it is in our day. They had spiritual gifts, for to one was given the gift of hearing, to another the gift of prophecy, another the working of miracles. But all these worketh that one and the self-same spirit, dividing to every man severally as he will. 1 Cor. 12: 9-10-11.

Now, we do not see any such spiritual gifts in our Churches to-day; they have no gifts at all whatever, only the gift of speech, such as all have got by nature. Why do not our Church people have the same power as the Churches had in the Apostles' days? Simply because that Church

does not exist now, nor yet does the law on which it was founded. Christ's Church was founded on the law of grace, and that law is passed away with all other laws that pertained to the old dispensation. If it was in force to-day, our Church people would be doing the same kind of miracles as they did. The law of grace as did the law of works. They both belonged to the house of Judah and Israel; they all belonged to the old dispensation; all the people and the people of their age belonged to the first Adam's race; they were born before Christ was 12 years of age, when he began to work, therefore they were of the old dispensation. That people were all born in sin, therefore they were children of the devil in the first Adam. So we see that the law of grace was the law by which they were adopted into the household of God. They became the children of God by adoption. But we of the new dispensation are the children by nature; we people of the new dispensation are subject to the law of righteousness in Christ instead of the law of grace given by God to the house of Judah and Israel, and that is the reason why we do not do miracles as they did, because the law of grace is passed away with the people that it was given to.

S
cove
was
done
for
it w
filled
on t
in fo
end
the
forty
period
or th
away
perta
are
estab
the la
we an
inste

On

No
dead.
comm
to be
be bo

So, in conclusion, we see that the old covenant was given to Israel, and the law was all work, and the law of works was done away in Christ (See 2 Cor. 3 : 7-14), for Christ said on the cross, it is finished ; it was then that the old covenant was fulfilled. And the new covenant took effect on the day of Pentecost, and that law was in force from the day of Pentecost till the end of the old dispensation, or to the end of the first Adam's race, and that was about forty years after Christ was crucified. That period of time was called the day of grace, or the Gospel Age. That is all passed away. The old dispensation and all that pertained to it has all passed away. We are of the new dispensation, which was established by Christ, the second Adam, on the law of righteousness. So you see that we are subject to the law of righteousness instead of the law of grace.

On the New Birth and its Effects.

Now, to be born is to bring life from the dead. The new birth, according to the common acceptation of the word. It means to be changed from death unto life, and to be born twice is an utter impossibility, that

is, by nature. We cannot become a child by nature; only once. But we can be adopted or be born again by the power of a certain law, and that law gives the child or person that is adopted the power or right of inheritance. And before that child can be adopted, it has got to be the child of some other person or parent by nature. Just so it was with the people of the old dispensation, or the first Adam's race. They were the children of the devil by nature. So you see that they could not be the children of God, only by adoption; and that was performed by the law of grace; which was the power of God unto salvation. And as soon as they received that law of grace in their hearts, they were then converted or born again, which was being changed from that sinful nature of the devil to the power of God, and as soon as they received that power they could not sin any more, because they were born of God, and they could not sin. 1 John 5:18. And as soon as they received that power they could do miracles. And that power was given to all that believed on His name, and that believed that Jesus Christ was the Son of God. And Christ said that signs should follow them that believed. Mark 16:18. Now, that

pow
law
was
tha
Fat
to t
we
Ad
nat
by
ma
the
for
the
righ
that
the
of C
tion
law
into
peop
call
thei
with
does
free
has
of t

a child
can be
ver of a
child or
right of
l can be
of some
Just so
dispensa-
ey were
So you
ldren of
vas per-
was the
as soon
in their
or born
om that
ower of
ed that
because
uld not
as they
miracles.
that be-
ved that
. And
w them
ow, that

power that they received by virtue of the law of grace, it was the Holy Ghost, which was the Third Person of the Trinity. And that power was the will of God and not the Father. And the law of grace only belonged to the people of the old dispensation. But we of the new dispensation, or the second Adam's race, are the children of God by nature, and, therefore, we cannot be adopted by any law, for there is no law by which a man can adopt his own child, neither is there any law by which God can adopt us, for we are His children already in Christ, the second Adam, by virtue of the law of righteousness. Rom. 5 : 18. So we see that the new birth does not belong to us of the new dispensation, because we are born of God by nature and not by grace or adoption. Now, in conclusion, we see that the law of grace, by which they were adopted into the family of God, belonged to the people in the Apostles' days, which was called the day of grace. It was all true in their day. But all that has passed away with the people that it belonged to. It does not belong to us at all, because we are free from all spiritual moral law, for God has not given any moral law to the people of the new dispensation, for we are His

children, and we are born free from all law in Christ. Paul says "Therefore now there is no condemnation to them that are in Christ Jesus." See Rom. 8 : 3. And we are born in Him, therefore we are His. The old dispensation has all passed away and its laws, and all has become new, and we are of the new, and free from all spiritual moral law. But we are subject to temporal moral law, and they are pertaining to the flesh ; and if we break any of those laws, we are punished in the flesh, and we sin against the power that made the law. Sin is the breaking of a law, and where there is no law there is no sin. Rom. 4 : 15 ; John 3 : 4. So we will conclude that there is not such a thing as being converted and being born again in our day, for it does not belong to us at all.

The Difference in the Dispensations.

In the first place we want to understand what a dispensation is. A dispensation is a period of time of indefinite length, by which the world or a portion of the world is ruled by a certain law. Now we see that there were four different laws or dispensations. There were two universal laws and

two s
were
and t
first u
disobe
second
the ob
And b
ance, c
other v
5 : 18.
to Isra
of won
the lav
of Jud
there v
will e
their m
their a
whom
death
of Ada
a law c
sin cau
his pos
and th
founde
ruled
years.

all law
v there
are in
and we
is. The
and its
we are
l moral
mporal
to the
e laws,
we sin
r. Sin
there is
; John
e is not
being
belong

ons.

rstand
tion is
th, by
world
ee that
pensa-
ys and

two special laws. The two universal laws were imputed laws and laws of inheritance, and the two special laws were not. The first universal law was established by the disobedience of the first Adam. And the second universal law was established by the obedience of the second Adam or Christ. And both those laws were laws of inheritance, one law was sin and death and the other was righteousness and life. See Rom. 5: 18. And the first special law was given to Israel through Moses, which was the law of works, and the second special law was the law of grace given by God to the House of Judah and Israel. Now we see that there were four laws or dispensations, and I will endeavor to treat them according to their merits, for they are quite different in their application. We must apply them to whom they belong. The law of sin and death was established by the disobedience of Adam. He disobeyed God and he broke a law or command and he sinned, and that sin caused death; so death passed upon all his posterity, for it was a sin of inheritance and that sin was unto death. The devil founded his kingdom on that law, and he ruled the world for about four thousand years. His kingdom was the kingdom of the

world, and the people were all his children that were born in that kingdom, all the children that were born into the world from the first Adam to the second Adam, they were children of the devil, therefore they were only the creatures of God, for the first Adam was only a created being, and so were all his posterity. They were God's creatures, and they were children of the devil and subjects of hell, for they were all born in sin and death. The first Adam was of the earth earthy. Paul says "as is the earthy so are they also that are earthy." 1 Cor. 15 : 47. They were all like their parent Adam, they were sinful. So we see that the first universal law or dispensation was sin from first to last and ruled by the devil.

Now, we notice that when Christ came into the world that He was the Lord from Heaven or the second Adam. Paul says that the first Adam is of the earth earthy and the second Adam is the Lord from heaven. See 1 Cor. 15 : 45. We see that Christ came into the world in the capacity of an Adam, therefore He must establish a law and a kingdom and a dispensation as well as the first Adam, for the word Adam means a progenitor of a race of people and

children the founder of a kingdom. So He being
 a, all the the second Adam, He of course done some-
 world from thing to establish a new dispensation and a
 am, they law on which to found a kingdom. So
 fore they when He was twelve years of age He com-
 r the first menced to be obedient to the Father's com-
 t, and so mand, and by obeying the command of God
 ere God's He established a law of righteousness and
 n of the life, and Christ founded the kingdom of
 r were all Heaven on that law. And that law was
 Adam was universal as was the first Adam's law. Paul
 'as is the says therefore by the disobedience of one
 earthy." judgment came upon all men unto con-
 like their demnation, even so by the righteousness
 So we see of one the free gift came upon all men unto
 dispensation justification of life. See Rom, 5 : 18. So
 ed by the we see that the second Adam established a
 new dispensation and a new law, and on
 rist came that law Christ founded the kingdom of
 ord from Heaven here on the earth. So we see as
 aul says soon as Christ had established His kingdom
 ch earthy from that time children were born of God
 ord from in Christ, the second Adam, and subjects of
 see that Heaven. Christ says "Suffer little children
 capacity to come unto me and forbid them not, for
 tablish of such is the kingdom of Heaven." See
 sation as Mat. 19 : 14. Now, I think that I have
 d Adam showed you very plain the difference be-
 ople and tween the two universal laws established by

the works of the two Adams. The first Adam's law was sin and death established by his disobedience. The second Adam's law was righteousness and life established by His obedience. Both Adams' laws were imputed laws and both laws were laws of inheritance. Now the question is which Adam are we born in. We cannot be born in both Adams. If we are born in the first Adam we are born in sin and death and children of the devil. And if we are born in the second Adam we are born in righteousness and life. I hear you saying that we are born in the second Adam. Yes, you are right. Then it follows that we must be subject to the second Adam's law, which is righteousness and life.

Now, it is one thing to be born in a law and another thing to be born under a law. One law is a law of inheritance, and the other is a law of transgression. The two universal laws were laws of inheritance, and children that were born in them inherited their fathers' nature. But two special laws that God gave to a special people were laws of transgression. Children that were born under those laws did not transgress or sin until they were old enough to know good from evil. And then it was optional

with
Now
Israe
mora
it wa
they
if not
seque
they
God
there
they
their
those
and w
accou
Him.
was a
specia
fices t
their s
every
atonem
when
end
9 : 2
Christ
people
says, "

he first
 ublished
 m's law
 hed by
 s were
 laws of
 which
 be born
 he first
 ath and
 re born
 ighteous-
 that we
 you are
 must be
 which is

 n a law
 a law
 and the
 The two
 nce, and
 nherited
 ial laws
 ere laws
 re born
 or sin
 w good
 optional

with them if they broke the law or not. Now, the first special law was given to Israel through Moses, it was a spiritual moral law for his chosen people to live by, it was a law of rites and ceremonies, and if they kept that law holy they were righteous ; if not, they were sinners to God. The consequence was that they broke the law, and they all became sinners before God. But God did not give the Gentiles any law, therefore they could not break any. But they had temporal moral laws given by their kings, and when they broke any of those laws they sinned against their king and were punished by him. But Israel was accountable to God and were punished by Him. So you see that the law of works was a special law or dispensation given to a special people and that people offered sacrifices to God continually for an atonement for their sins. Their yearly sacrifices each and every year was typical of Christ's great atonement in the end of the world when He offered Himself once in the end of the world once for all. Heb. 9 : 26. You see that the sacrifice of Christ was to atone for the sins of His people or Israel and also the Jews. Christ says, "Salvation is of the Jews." St. John 4 :

22. Now, we see that the first special moral law or covenant was given to Israel and also to the Jews and that was all works. Now, I will try and show you what the second special law was. It was a law or covenant of grace given to the same people that the first covenant was given to. It was to the House of Judah and Israel. See Jer. 31 : 31-33 ; Heb. 8 : 8-10. Now we see that our clergy are preaching to us the law of grace or the new covenaat as being a universal law and that we are subject to the law of grace. When at the same time it was a special law given to a special people the House of Judah and Israel. We are subject to the law of righteousness.

Now, in conclusion, I think that I have showed you very plain the difference in the four laws or dispensations ; two were universal laws and laws of inheritance, and the other two were special laws given to a special people, which laws were laws of transgression. Children were born in the law of inheritance and under the law of transgression. All those laws belonged to the people of the old dispensation except the universal law of righteousness and life that Christ, the second Adam, established by his obedience. The first Adam established

the law of sin and death by his disobedience, and all his posterity inherited that sin, both Jew and Gentile. But it was only the House of Judah and the House of Israel that were subject to the two special laws. One was the law of works or the old covenant and the other was the law of grace or the new covenant. And both those laws were given to the same people. The law of grace was a law of acceptance or adoption to adopt the people of the old dispensation that were born before Christ was twelve years of age, for they were children of the devil, therefore they had to be adopted by accepting that law and receiving the Holy Ghost, which was the power of God unto salvation.

On the Doctrine of the Resurrection.

Now the doctrine of the resurrection is taught all through the New Testament scriptures, and to resurrect it means to rise and come forth. Now, we are taught that all died in the first Adam and went down to hell or to the grave. Therefore they must all resurrect or rise again and come to life in Christ. So it is said "as in Adam all die, so also in Christ shall all be made alive." 1

Cor. 15 : 22. We notice that it was only the first Adam's race that died. And it was only that race that had to be made alive in Christ. And so it is written the first man, Adam, was made a living soul ; the last Adam was a quickening spirit. 1 Cor. 15 : 45. You see that Christ was a quickening spirit to the first Adam's race. Jesus saith "I am the resurrection and the life, and he that believeth in Me though he were dead yet shall he live." See St. John 11 : 25. Now, in the above verse Christ had reference to Lazarus, which had been a believer in Christ. Therefore he could not die and remain so, and whosoever liveth and believeth in Me shall never die. St. John 11 : 26.

Now, in this last mentioned verse, He had reference to them that were alive at that time. For, although they were born in sin and death, yet, if they would believe in Him, they should never die. He meant that they should not taste of physical death, but that they would be changed in the twinkling of an eye at the last trump. They could not die, because the life that they received from Him could not die and go to hell or the grave ; it was eternal life, so we see that all that believed in Christ

co
CH
dis
lif
wi
wh
us
of
cor
tha
wo
old
to
the
awa
was
the
oth
are
kin
Chr
dom
Dan
rect
dead
in
thos
eter
that

ly the
as only
live in
t man,
he last
or. 15:
kening
as saith
and he
re dead
1 : 25.
l refer-
believer
die and
and be-
ohn 11:
rse, He
live at
re born
believe
e meant
l death,
in the
trump.
fe that
die and
nal life.
Christ

could not die; but their life was hid with Christ in God until the last day of that dispensation, when Christ, who was their life, should appear, then they would appear with them in glory. Col. 3 : 3-4. The whole tenor of the new Scriptures teaches us that Christ would come again at the end of the old dispensation to bid them rise and come to judgment, for He told His Apostles that He should come again at the end of the world, or, in other words, at the end of the old dispensation, when all things pertaining to the old dispensation, and all people of the first Adam's race, shall have passed away, and all would become new. That was the end of the old world, and that is the only end that ever will be; there is no other end taught in the whole Bible. We are taught that Christ established His kingdom here on earth. Daniel says that Christ's kingdom is an everlasting kingdom—a kingdom without end. See Daniel 7 : 14. Paul teaches of two resurrections or two different times when the dead should rise. He says that the dead in Christ shall rise first, meaning all those that died in the faith and hope of eternal life in Christ at this coming. Now, that class of people that believed in Christ

and died in that condition their spirits went to God and remained with Him until the end, when Christ would come and God would come with Him to take vengeance on the ungodly and all the nations that know not God, for this is the day of vengeance saith the Lord. So we see that all that died in the Lord would rise first at His coming, and all those believers that were alive at His coming would be changed in a moment—in the twinkling of an eye. Cor. 15 : 52.

Paul says that we who are alive and remain shall be caught up together with Him in the clouds to meet the Lord in the air, and so we shall ever be with the Lord. See Thess. 4 : 17.

Now, all this had reference to those that died in the Lord and those who were alive at His coming, which was at the end of the Jewish age. Now, this first resurrection took place a little before the general resurrection. It was while Christ was in the act of coming to judgment ; it was while He was in the clouds ; and He came down to earth and judgment was set. Then the general resurrection took place. And then all the dead arose, both great and small, and they stood before the bar of God to be

ju
bo
as
di
ha
an
th
wa
wa
15
by
de
in
an
ma
the
ref
tion
of
sp
pen
and
goe
peo
of
had
of
shal
was

judged according to their deeds done in the body. Now, this last resurrection, as well as the first, had reference to the dead that died in the first Adam. Therefore, they had to rise and come forth and be judged, and quickened by the power of the Lord, the second Adam. For the first man Adam was made a living soul, and the last Adam was made a quickening spirit. 1st Cor. 15 : 45. Paul says, "By man came death, by man came also the resurrection of the dead." 1 Cor. 15 : 21. So we notice that in Adam all died, that is, all his posterity, and they were all resurrected in Christ or made alive. 1st Cor. 15 : 22. So we notice the doctrine of the resurrection only have reference to the people of the old dispensation, and not to the new one, for the people of the new dispensation does not die spiritually, for the people of the new dispensation are children of God by nature, and that nature cannot die ; therefore, it goes to heaven to its own place. But the people of the old dispensation were children of the devil by nature, and that nature had to die, for it was sinful because it was of the devil. "The soul that sinneth it shall die." That was the first Adam, for he was made a living soul, and he died, and he

became a dead soul, and that death passed upon all his race or posterity.

So we notice that the soul or spiritual life that Adam possessed before he transgressed, and by his disobedience he sinned and died or lost that spiritual life and became dead to God, and when he or any of his posterity died physically they went to hell or the grave; where else could it go to? There was no eternal life in it, for Adam had lost that life that God had given to him. So we see that he was only of the earth earthy, and when he or any of his posterity died they went to the dead or the grave, and there it remained in a dormant condition or the sleep of death until Christ should come to bid it rise. Solomon says "there is no device nor knowledge in the grave whither thou goest." See Eccl. 9:10. Solomon says also "Yea though he live a thousand years twice told, yet hath he seen no good; do not all go to one place." Eccl. 6:6. Solomon had reference to the people of the old dispensation; and their souls, which was the life of their mortal bodies, it remained in hell or the grave (for there was no other place for it to go to), until Christ should come the second time to judge the quick and the dead. And that was at

the
of th
died
be m
Chri
1 Co
trine
the
race.
Chri
the v
and a
comm
of ag
of ri
Adam
work
the p
a kin
Chri
in Ch
King
etern
right
the
Chri
spirit
Adam
devil

the end of the old dispensation or at the end of the old world. Then all the dead that died in Adam had to rise and come forth and be made alive or quickened by the power of Christ, for he was made a quickening spirit. 1 Cor. 15 : 45. So we notice that the doctrine of the resurrection strictly belongs to the old dispensation or the first Adam's race. And that was all accomplished when Christ came the second time at the end of the world, when all old things passed away and all became new. The new dispensation commenced when Christ was twelve years of age; and it was established on the law of righteousness and life in the second Adam; it was established by His righteous work as an Adam, for He was the father or the progenitor of a race and the founder of a kingdom. Rom. 5 : 18. And so we are Christ's race, and we are children of God in Christ, therefore we must be heirs of the Kingdom of Heaven; and we inherit eternal life by virtue of the law of righteousness, which was established by the obedience of the second Adam or Christ. Rom. 5 : 18. So you see that the spiritual nature of the people of the first Adam's race was of the devil, and the devil's nature was a sinful nature. Now,

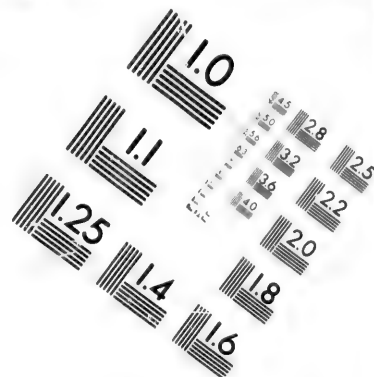
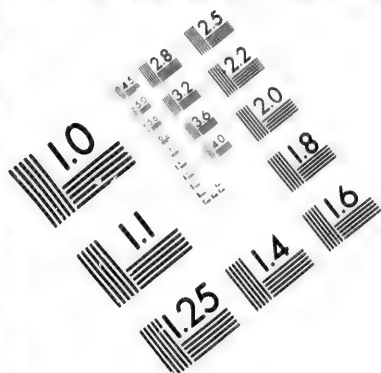
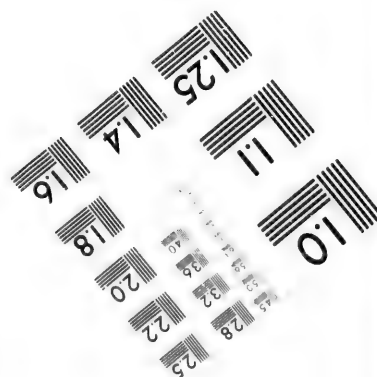
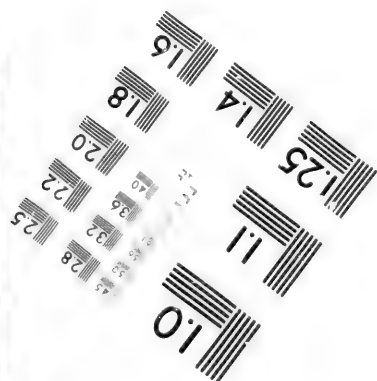
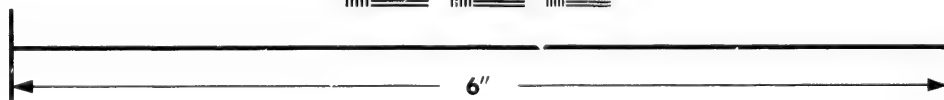
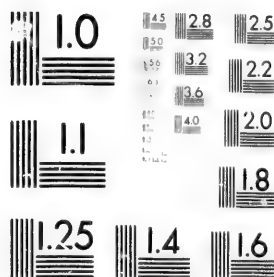


IMAGE EVALUATION TEST TARGET (MT-3)



Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

145
13
28
32
25
22
20
8

10

all those people of that race had to rise and be changed from that sinful nature in which they were born to the nature of God, which was righteous and holy. But we of the new dispensation are born of God by nature and that nature cannot die, therefore we do not have to be changed nor to resurrect; but our souls or spiritual bodies goes direct to Heaven to where it belongs. So, in conclusion, we notice that the doctrine of the resurrection strictly and wholly belongs to the people of the first Adam's race and not the second, and we are of the second.

On the Second Coming of Christ.

Now the second coming of Christ is what our people are looking for yet to come. But in that thing I think they are very much mistaken. For the whole tenor of the Scriptures teaches us that Christ was to come at the end of the Jewish age, or at the end of the old dispensation which was the end of the world, and that was the end of the first Adam's race. And all those things took place at the same time which was the second coming at the end of the world. The coming of Christ, and

to rise
ature in
ture of
y. But
born of
not die,
aged nor
spiritual
where it
ice that
strictly
of the
ond, and

ist.

hrist is
to come.
re very
tenor of
rist was
age, or
n which
was the
And all
me time
the end
rist, and

the general resurrection and the general judgment and the final restitution of all things pertaining to the old dispensation, they were all to take place about the same time which was the end of the world, or the second coming of Christ. Now, dear readers, I will now endeavor to prove to you positively that Christ did come at that time. In the first place Christ teaches his disciples at one time when they were together that some of them should not taste of death till they saw the Son of Man coming in the clouds of Heaven and all the Holy Angels with Him. See Matt. 16 : 27-28. And in another place He tells them that they shall not have gone over the cities of Israel before the Son of Man be come. Matt. 10 : 23. And again while He and His disciples were sitting on the Mount of Olives overlooking the city He says to them : See ye all these things verily I say unto you that the time will come when there shall not be left one stone upon another that shall not be thrown down. See Matt. 24 : 2. Now Christ intended that they should understand Him to mean that those things should come to pass in their day, and they understood it so. And so do I for they all taught that

doctrine after He left them. And at another time Christ says to Peter if he tarry till I come what is that to the follow thou me, you will see that the drift or meaning of all the above quotations meant that He would come again in their day and generation. See John 21 : 22. Now when Christ told them of the destruction of the city that was a most wonderful thing for the disciples to hear. And they knew that it was true, for Christ had said it, therefore they believed it, and so do I. But still they were somewhat astonished to think that that great city and especially that great temple all had to be thrown down and razed to the ground. And they turned towards him and said, "Master when shall these things be and what sign shall there be of thy coming and the end of the world." Matt. 24 : 3. So we see that they did understand Him for they wanted to know what signs they would see before the end of the world and His coming, and then He commenced to prophecy or to tell them what things should happen or take place from that time to the end of the world or to the destruction of the great city that they were looking upon. He gave them to understand that the destruction of Jerusa-

lem
tain
of t
And
that
sum
com
shal
done
we
that
to m
that
that
but
taug
He
and
to w
kno
com
is a
unt
see
nea
is t
Chr
age
Jer

at an-
e tarry
w thou
eaning
at He
gener-
Christ
ty that
e dis-
it was
e they
l they
k that
t great
n and
turned
h shall
there
world."
y did
know
e end
en He
them
place
ld or
t they
n to
rusa-

lem was the final end of all things per-
taining to the old dispensation or the end
of the old world, which was the same thing.
And after He had told them of all things
that should happen before the end, He
sums it up and says "All these things shall
come upon this generation. This generation
shall not pass away till all these things be
done." See Matt 24: 24; Mark 13: 30. So
we can see very plain that Christ intended
that His disciples should understand Him
to mean that He would come at the end of
that age or in other words at the end of
that generation. And there is no doubt
but that they understood Him, for they all
taught the same doctrine to the people after
He left them and ascended to the Father,
and Paul in all his epistles tells the people
to watch for His appearing for they did not
know the day nor the hour when He would
come. And Peter says "The end of all things
is at hand, be ye therefore sober and watch
unto prayer." 1 Peter 4: 7. So you can
see that they all taught that the end was
near at hand. And another stunning fact
is this which goes to prove positively that
Christ did come at the end of the apostolic
age, or at the time of the destruction of
Jerusalem, and it is this Christ says, "But of

that day and hour knoweth no man, no not the angels in heaven, neither the Son but my Father only." See Mark 13 : 32. Now we see that there was a profound secret with the Father in regard to the time of the end which was to be kept by the Father. Now take notice to this, that if Christ's coming is yet in the future as we are taught from the pulpit, then that secret is yet with God the Father. But we see that it is not with the Father now, for we will turn to Rev. 1 : 1, and there we see that God the Father revealed unto His Son things that should shortly come to pass, now that was the secret that God had kept concerning the end of the world and the coming of Christ and he sent His angels and made it known to His servant John, Revelation 1 : 1-2-3.

So we see that the end of the world came in John's day and he was sent to the seven churches of Asia to warn them of the end of the world and the coming of Christ. John says to them "Behold He cometh with clouds and every eye shall see Him and they also that pierced Him, and all kindred of the earth shall wail because of Him." Rev. 1 : 7. Now I think that I have proved beyond a doubt that Christ's second coming was at the end of the Jewish age or at the

dest
and
Apos
was
that
thin
ent
son

Th
with
the c
satio
the c
they
some
seen
year
Him
work
and

The

N
Chr
of th
disp
He
So

n, no not
n but my
Now we
ret with
the end
Father.
Christ's
re taught
yet with
it is not
turn to
God the
ngs that
that was
ning the
f Christ
t known
1 : 1-2-3.
rld came
he seven
the end
Christ.
eth with
and they
ndred of
" Rev.
oved be-
coming
at the

destruction of Jerusalem. For we can see and understand that it took place in the Apostle John's day. I could quote if it was necessary passage after passage to prove that Christ did come at that time. But I think that I have brought forward sufficient proof to satisfy any reasonable person that I am correct.

The New Testament Scriptures abound with proof of Christ coming at the end of the old world or the end of the old dispensation. The clergy of our day have not seen the doctrine of the new dispensation yet if they had I think that they would preach something about it. But they have not seen what Christ done when He was twelve years of age, therefore, they do not give Him any credit for it, but He did a mighty work, He saved an unborn world from sin and death..

The Doctrine of the General Judgment.

Now as I have proved for a truth that Christ did come the second time at the end of the Jewish age or at the end of the old dispensation. It also proves the fact that He came to judgment at the same time. So by proving one fact it also establishes

another. Now, this day of judgment, or the judgment of the great day spoken of by all the prophets as being the great and terrible day of the Lord when He would come to judge His people. And His people were the Jews or in other words they included all those that were under the law of Moses. There were no other people under the spiritual moral law but the house of Judah and Israel. And Paul says, "he that is under the law must be judged by the law." Rom. 2 : 12. So we see that they were the only people that were subject to judgment or punishment. He came to judge them according to the deeds done in the body, whether it was good or bad. So we see there it was a people that was under works and there was no other people under works but the house of Judah and the house of Israel. So we see that it was the Jews or His people that had broken His divine law and had sinned against God. And their sins were unto punishment, therefore, they had to be judged and punished according to their works. So when Christ came the second time He also came to judge the whole world in righteousness and all that were in their graves should come forth, some to honor and some to dishonor and to give

acc
qu
say
pre
the
the
spi
of a
and
wh
wil
not
ver
com
in h
taug
doc
tha
prom
end
whe
see
kno
"Fo
all t
and
com
glor
N

ment, or
oken of
he great
He would
is people
included
of Moses.
nder the
of Judah
at is un-
he law."
were the
udgment
ge them
the body,
o we see
er works
er works
house of
Jews or
vine law
nd their
ore, they
ording to
ame the
he whole
were in
some to
to give

account to Him that is ready to judge the quick and the dead. 1 Peter 4 : 5. Peter says also "For this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh but live according to God in the spirit." 1 Peter 4 : 6. Peter says "The end of all things is at hand be ye therefore sober and watch unto prayer." 1 Peter 4 : 7. And when the Chief Shepherd shall appear He will give you a crown of glory that fadeth not away. 1 Peter 5 : 4. So we can see very plain that Peter was looking for the coming of Christ and the day of judgment in his day or very soon at least. And he taught his followers to believe the same doctrine. And all the Apostles felt sure that He would come again soon because He promised them that He would come at the end of the world. Christ tells them about when the end would be. He says when ye see Jerusalem compassed with armies then know that the desolation thereof is nigh. "For these be the days of vengeance that all things that are written may be fulfilled, and then shall they see the Son of Man coming in a cloud with power and great glory." See Luke 21 : 20-22-27.

Now, in conclusion of the whole matter,

we will hear what St. John says in the Book of Revelation concerning the coming of Christ and the judgment and the end of the world. Now as soon as God made known the secret of the end to His Son, the Son immediately sent His angel and signified it to His servant John things that should shortly come to pass. See Rev. 1 : 2-3. They were things concerning the end of the world. John wrote those things which he saw and heard and he sent it unto the churches that were in Asia, to warn them of the coming of Christ and the end of the old world. John says to them, Behold He cometh with clouds and every eye shall see Him, and they also that pierced Him shall see Him and all kindred of the earth shall mourn because of Him. Rev. 1 : 7.

He says blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein for the time is at hand. Rev. 1 : 2. John plainly saw that the end of all things had come ; he saw that it was all in accordance with the old prophets as they foresaw the end of their people and that great and terrible day of the Lord, the day of vengeance, when Christ would come to judge the world in

right
thin
plac
for
long
hav
hist
atio
I sa
gran
book
been
have
that
writ
es hi
ange
thes
Lord
ange
must
quic
ings
John
saith
phecy
See
I thi
good

righteousness. John foresaw the end of all things in a vision just previous to its taking place, and then again he saw it in reality for he lived during the transaction and a long time after it happened. Some writers have undertaken to say and to prove by history that John wrote the book of Revelation long after the destruction of Jerusalem, I say this that if he did he was a very poor grammarian for he has wrote the whole book in the future tense, which, if it had been written after it had happened it would have been written in the past tense, I think that this is a positive proof that it was written before it occurred. Now John finishes his book by saying or writing what the angel said unto him, "And he said unto me these sayings are faithful and true, and the Lord God of the holy prophets sent his angel to show unto his servants things which must shortly be done. Behold I come quickly, blessed is he that keepeth the sayings of the prophecy of this book, and I, John, heard and saw these things, and he saith unto me seal not the sayings of the prophecy of this book for the time is at hand." See Rev 22:6-7, 10-12. Now in conclusion I think that I have proved by scripture and good sound reasoning that Christ's second

coming and the general resurrection and the general judgment and the end of the world they all took place at the end of the old dispensation or in other words at the end of the Jewish age. Now I think that I have proved by Scripture that the apostles looked for the end of all things pertaining to the old dispensation to come in their day and generation because Christ told them that it would, and we notice that the secret that was to be kept with the Father was revealed to the Son and the Son made it known to his servant John, therefore, the end had come of course Rev. 1:1-3.

What is the Soul of Man and Where is it From.

Now this is a great question that our greatest divines have been studying on this last eighteen hundred years and they have not solved the problem yet, just simply because they do not understand the teaching of the Scriptures, for the Scriptures teaches us what the soul of man was before Christ came. And they also teach us what the soul of man is since he came. The word soul means in the old Testament Scriptures, a body with the

life
he
An
bec
No
onl
had
and
soul
he v
whe
he
dead
itua
had
that
consi
the d
Ch
as th
the c
Adan
were
they
lost i
was t
or po
devil
no ete

and the
e world
the old
the end
k that I
apostles
ertaining
their day
ld them
ne secret
ther was
a made it
efore, the
s.

here is it

that our
dying on
ears and
yet, just
stand the
he Scrip-
of man
they also
is since
in the old
with the

life thereof. As when God created Adam he made his body of the dust of the earth. And God breathed into his nostrils and he became a living soul or a living body. Now when God breathed into Adam it was only a spirit, it was not his nature, Adam had only one nature, and that was earthy, and the life of that earthly body was the soul. Now when Adam was first created he was righteous, both soul and body. But when he ate the forbidden fruit he sinned, he died and he became a dead soul or dead body, that is to say, he lost that spiritual life or that eternal life of which he had possessed before he sinned. So you see that he was a dead soul or body. Christ considered them all dead when He said "let the dead bury their dead." See Matt. 8:22.

Christ had reference to the living as well as the dead. One was dead spiritually, and the other was dead physically, so we see that Adam was a dead soul and all his posterity were like him, they were nothing but flesh, they had no eternal life in them for Adam lost it when he sinned and died. Now that was the condition of the first Adam's race, or posterity, they were the children of the devil spiritually and we know that there was no eternal life in the devil, therefore we

conclude that the soul meant the life of the animal body or person before Christ came, so we see that the soul of the first Adam and all his posterity was simply the life of the fleshy body or nature, for they had no other nature but animal or flesh, and that nature was of the earth earthy. 1 Cor. 15:45. And it returned to the earth from whence it came, so we can see very plain that hell, or the grave was the home of the soul of the first Adam's race; there was no other place for it. Hell was the abode of the devil, their spiritual father and to him they had to go.

Now as I have described what constituted the soul of man during the old dispensation or from the first Adam, to the second Adam, or the Lord from heaven I will now try to show you what constituted the soul of man, in the new dispensation, or in the second Adam. The first Adam had only one nature, which was an earthly nature, and the life of that nature or body was the soul which was mortal, it had to die and go to hell, for it was of hell. Now the second Adam or the Lord from heaven He also had only one nature, and that was an heavenly nature and the life of that nature or body is the soul of man, in the

ne
fr
Go
bo
ha
tic
th
No
to
He
fles
na
can
na
sou
"A
tha
you
pos
tak
Chr
is
of t
Hea
nor
sin
hea
God
not

new dispensation, which is eternal life, it is from heaven, and it goes to heaven and to God. Now when Christ was born He was born of heaven and of God, therefore He had a heavenly nature or body in connection with the desires of the flesh He being the seed of the woman which was Eve. Now as soon as Christ began to be obedient to God the Father at twelve years of age, He then and there drops the desires of the flesh and partakes wholly of the heavenly nature of God the Father therefore He became a living soul or body with only one nature and the life of that nature was the soul which was eternal life. Paul says "As as is the heavenly so are they also that are heavenly." 1 Cor. 15:47. So you see that we being His children or posterity, we are just like Him, we partake of a spiritual nature of God, in Christ, and the life of that spiritual nature is eternal life, that is the soul of man of the new dispensation, our souls are of Heaven and of God, they can neither sin nor die, they are immortal; they cannot sin nor die, therefore they must go to heaven, because they are of heaven and of God. Now this we notice that Christ could not have an earthly nature and be God at

the same time, for He was God in the flesh. We see that the first Adam lost his spiritual life by being disobedient and became wholly flesh or earthly, and all his posterity were just like him; they were all mortal and must die. In Adam all die, so also in Christ shall all be made alive or redeemed, they had no eternal life in them, for they were the children of the devil. And the second Adam lost his desires of the flesh in like manner, by being obedient to God, and he became wholly spiritual or heavenly. Now all the second Adam's race or posterity is this spiritual nature or body, which we receive of God the Father in Christ, the second Adam by virtue of the law of righteousness. Rom. 5 : 18. So you can see that we possess an invisible nature like God the Father, and the life of that nature is the soul of man in the new dispensation, and that soul and body belongs to Heaven, for it is of Heaven and of God, and it cannot sin nor it cannot die because it is born of God. Paul says "as is the earthy so are they also that are earthy, and as is the heavenly so are they also that are heavenly." 1 Cor. 15 : 48. So we see that as the first Adam was so were all his race, they were all mortal and died ; and as was the second Adam so

also
imm
soul
life
the
you
of t
seco
mor

N
subj
imm
and
sure
that
it is
nor
is o
any
hea
can
mus
mus
15 :
tal
of t

also are his race, or posterity, we are all immortal and will live. So we see that the soul of man of the new dispensation is the life of the spiritual nature which is of God the Father in Christ. Now I think that you can see the difference between the soul of the first Adam's race, and the soul of the second Adam's race. The first race was mortal, and the second was immortal.

On the Immortality of the Soul.

Now the principal feature of this great subject is this. Is the soul mortal or is it immortal? If it is mortal it is of the earth and of the devil, it can sin, and it must surely die, for Scripture says that "the soul that sinneth it shall die." But if it is immortal it is of heaven and of God, it cannot sin nor it cannot die. Anything that is mortal is of the earth earthly, and it must die, and anything that is immortal it is of heaven heavenly or spiritual, it cannot sin nor it cannot die. Paul says that this corruptible must put on incorruption and this mortal must put on immortality. See. 1 Cor. 15 : 53. So we see that if the soul is mortal it can sin and it must die because it is of the earth and the devil, therefore it

would have to undergo a change, this corruptible would have to put on incorruption, and this mortal would have to put on immortality before it could be fit for heaven, now I will try to show you what Paul meant by saying what he did in 1 Cor. 15: 53. In the first place we want to know what constitutes a soul. A soul is a body that hath life, and the life of that body is the soul, if it is mortal it is of the earth, it is flesh and it must die; but if it is immortal it is of heaven, it is spiritual, it must live, it cannot die. Now we notice that Paul teaches us of two Adams in 1 Cor. 15: 45. He says that the first Adam is of the earth earthy, and the second Adam is the Lord from heaven. Now if there was two Adams there must of course be two races, and also two kingdoms, and we see a great difference between the two Adams. One is of earth and the other is of heaven, consequently they possessed two different kinds of bodies and souls; one was of earth an earthly body, and the other was a heavenly body, and the life of those respective bodies was the soul. The first Adam was mortal and could sin and die. The second Adam was immortal, he could not sin therefore he could not die. Now each Adam was a

father or a progenitor of a race, and their progeny or posterity were just like themselves. Paul says "as is the earthy such are they also that are earthy, and as is the heavenly such are they also that are heavenly." See 1 Cor. 15:48.

So we can see very plain what Paul meant by saying that this corruptible must put on incorruption and this mortal must put on immortality. He had reference to the first Adam and his posterity, for they were all mortal, their bodies were mortal, and the life of that body was the soul, and that soul could sin and did sin and die. Paul says "as in Adam all die, so also in Christ shall all be made alive." See 1 Cor. 15:22.

So we see that the soul of the first Adam's race was mortal, for it was the life of the animal body, and that was of the earth, and it had to die and go to hell or the grave, and to remain there until Christ should come to bid them rise and come to life, for Christ was a quickening spirit. Paul says again, "as it is written the first man Adam was made a living soul, the last Adam was made a quickening spirit." 1 Cor. 15:45. So we see what was the soul of the first Adam's race. It was mortal

and must die and go to hell, for it was of hell, and Christ came to redeem the first Adam's race from hell. It was at the end of the first Adam's race, or at the end of the old dispensation, at Christ's second coming. And the body of the first Adam's race was mortal. It died a mortal body and it was raised a spiritual body in Christ. So you can see, dear reader, how the mortal put on immortality. It was when Christ came the second time at the end of the first Adam's race, or at the end of the old dispensation, and that was the end of the world. Now, dear reader, we will see what constitutes the soul of the second Adam's race, for he had a race as well as the first Adam. We notice that the second Adam was the Lord from heaven and he was heavenly. Then, of course, he was immortal, because he was of heaven. He had an immortal body and the life of that body was the soul, which was eternal life, because it was of God. Now, this second Adam is our father or our progenitor, and if he is our father, which he certainly is, then it follows that we must be just like him, for the like begets like in all cases. Paul says "as is the heavenly, such are they also that are heavenly." See 1 Cor. 15:48. So you can

see
im
die,
in
Chr
sou
race
virt
Paul
ence
unt
eou
men
5:1
ple
the
Our
for
fore
to e
God
bod
prep
the
the
ful
the
day
Ada

was of
ne first
end of
the old
g. And
s mor-
it was
so you
put on
me the
Adam's
ssation,
Now,
stitutes
ce, for
Adam.
as the
avenly.
because
mortal
as the
it was
is our
is our
it fol-
for the
ys " as
hat are
ou can

see that there is something in us all that is immortal, and it cannot sin nor it cannot die, and it is this: it is the nature of God in Christ, and it is a spiritual body like Christ. And the life of that body is the soul of the people of the second Adam's race, and we inherit that eternal life by virtue of the law of righteousness in Christ. Paul says "therefore it was by the disobedience of one, judgment came upon all men unto condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." See Rom. 5 : 18. So you can see that we are the people of the new dispensation, and subject to the new law, which is life, instead of death. Our souls cannot sin, nor they cannot die, for they are of heaven and of God; therefore when we die physically the flesh goes to earth and the soul goes to heaven and to God from whence it came. The soul and body of the second Adam's race are already prepared for heaven. So we see what was the soul of the first Adam's race. It was the life of the mortal body, and it was sinful and it had to die and be raised again by the quickening power of Christ at the last day. But the soul and body of the second Adam's race is immortal, it cannot die;

therefore it must live. Now, this is the sum of the matter, that the first Adam was of the earth, and he was only mortal or flesh, and he had only one nature, and that nature was sinful, and the life of that sinful nature or body was the soul of Adam's race. So you can see that that soul could sin because it was mortal. But the second Adam was of heaven and he had an immortal body, and the life of that body is the soul. It is immortal, it cannot sin, nor it cannot die. He had eternal life, and we being born in Christ the second Adam, instead of the first Adam, we inherit eternal life by virtue of the law of righteousness in Christ. Rom. 5:18. So you see that we being of the second Adam's race our spiritual nature is a heavenly body like Christ, and the life of that spiritual body is the soul which is eternal life. Our heavenly bodies are immortal, therefore the life or the soul of that body is immortal, and it cannot sin nor it cannot die. So we see that the first Adam's race was mortal and died and went to hell, and the second Adam's race is immortal and must live and go to heaven and be with God throughout a never-ending eternity. Now, dear reader,

I
we
it

I think that you can see very plainly where we go to when we die. It is no guess work, it is knowledge.

On the Kingdom of Heaven.

I.

There is a place all in the future,
Where the soul of man doth dwell,
Rejoicing around the throne of God,
It is free from death and hell.

II.

There is a place in the spirit world,
Where God and angels dwell ;
It is a place that we call heaven,
A place that is free from death and hell.

III.

Christ came into this sinful world,
As the prophet's did foretell,
To establish a heavenly kingdom,
And here on earth with us to dwell.

IV.

As soon as Christ began to work,
The first thing that he did do,
Was to condemn the law of death,
And establish all things new.

V.

The kingdom that was established,
When Christ came down to earth,
Was the kingdom of the world,
And from Adam had its birth.

VI.

Adam established the law of death,
 By his unrighteous act.
 And he became subject to the devil—
 This thing we find to be a fact.

VII.

The devil ruled that kingdom,
 Four thousand years or so,
 When Christ came from God the Father,
 To battle with the foe.

VIII.

Now to subdue that kingdom,
 Was what He came to do,
 And by His Almighty power,
 He did it overthrow.

An Exposition of the Parable of the Rich Man and Lazarus.

See Luke 16: 19-31. Now this is a parable which Christ took to show his people the destiny of their race which was the first Adam's race both in the flesh and in the spirit, and like all other parables that Christ uttered, He only had reference to the House of Judah and Israel and no one else, not even to the Gentiles; all His parables had reference to the house of Judah and the house of Israel only and not to the

Ge
tak
abl
it a
we
und
wh
awa
awa
tho
wer
wer
und
See
peo
to
Nov
pro
hea
tha
the
kin
abo
way
to
no
abl
Chi
of J

Gentiles nor yet to us. Now our teachers take this parable as they do all other parables that Christ uttered, and try to make it appear that Christ had reference to us as well as to the Jews, and they put us directly under the Mosaic law as were the Jews, when at the same time that law was done away in Christ. Paul says the law was done away in Christ. See 2 Cor. 3: 14. Now those people that Christ was talking to were subject to certain laws by which they were to be judged. Paul says, "he that is under the law must be judged by the law." See Rom. 2: 12. And they were the only people that were under the law, and it was to them only that he had reference to. Now our teachers take this parable to prove to us that there is a hell and a heaven. And in doing so they disprove all that Christ came to do, for he came to destroy the works of the devil and also to destroy his kingdom, which was hell, for that was the abode of the devil, their father. Now the way that our teachers explain this parable to us it is a false fabrication for there is no truth in it at all. Now it is very reasonable to suppose that if all the parables that Christ uttered had reference to the house of Judah and the house of Israel why not

Rich

parable
le the
e first
n the
that
nce to
o one
s par-
Judah
to the

this one also? The rich man and Lazarus to have reference to the same people. This is a good reason to believe that it did, and another proof is that it was spoken to that people, which is this, when Abraham said that they have Moses and the prophets, let them hear them. Now this proves they were a people that were under the law of Moses and subject to the teachings of the prophets, and we see that the law was pertaining to the Jews and Israel only. And the prophets were of the Jews and they prophesied of the Jews and the Jews only and of Christ. So we conclude that the parable of the rich man and Lazarus had reference to the house of Judah and the house of Israel and not to the Gentiles nor to us, for we are of the new dispensation and they were of the old dispensation which has passed away. But our teachers do not see that the old dispensation is passed away, therefore they cannot see the new dispensation at all, for they do not know when Christ established it. But He did all the same. See Rom. 5: 18.

Now I will undertake to solve the mystery and to prove what Christ meant when he uttered this parable to the Jews for it was to them that He was talking to. He

talk
orde
it wa
hear
and
See
able
other
the h
only.
Chris
Well
all th
the h
we m
same
show
classe
anoth
repres
class
splend
in Ch
they
when
were
witho
Altho
of fait

talked to them a great deal in parables in order that they should not understand for it was prophesied of them that they should hear with their ears and not understand, and see with their eyes, and not perceive. See Rom. 11: 8. So we see that this parable was spoken to them as were all the other parables. They were all spoken to the house of Judah and the house of Israel only. Now the question is this, what did Christ mean when he uttered this parable? Well now as we understand the meaning of all the other parables to have reference to the house of Judah and the house of Israel, we must conclude that this one refers to the same people also. Now we see that Christ shows forth two persons to represent two classes of people and dogs to represent another class of people. Now the rich man represents the house of Judah; it was that class of people that were rich and lived in splendor and luxury, and that did not believe in Christ at all. Therefore when they died they had to go to hell, or any of that class when they died they went to hell, for they were born of hell, therefore they died without any hope of eternal life in Christ. Although the Jews were of the household of faith and children of Abraham, yet they

had to believe in Christ and have faith in him before they could have any hope of eternal life. Now we see that Judah was one of six brothers and when he came to see the errors of his ways he did not want his five brothers to come where he was, so he wanted his father, Abraham, to send Lazarus to tell them of his condition and tell them not to come where he was to be tormented in that flame. Now who were his five brothers that he had reference to? They were his own brothers in the flesh. We see that Jacob had six sons born to him by Leah, his wife; the names were, Reuben and Simeon and Levi and Judah and Issachar and Zebulun. Now they were all of the household of faith and children of Abraham. But they were divided into two houses, the house of Judah and the house of Israel. So now you see that Judah or the rich man had a great interest in his brothers or the house of Israel. You see that they were all of the household of faith and children of Abraham. therefore they called him father Abraham.

Now, as I have showed you who the rich man had reference to, now I will try and show you who the poor man, or Lazarus, represented. He represents another class

faith in
hope of
lah was
came to
ot want
was, so
to send
ion and
as to be
ho were
ence to?
he flesh.
n to him
Reuben
nd Issa-
re all of
ldren of
into two
he house
udah or
st in his
You see
of faith
ore they

the rich
try and
Lazarus,
her class

of people. They were Jews, and of the household of faith and children of Abraham, as were all the Jews. But this class were poor, and despised and persecuted by the rich and unbelieving Jews, because that they believed in Christ. Christ says, "blessed are they who are persecuted for righteousness sake, for theirs is the Kingdom of Heaven." Mat. 5 : 10. So you see that when one of that class of people died they died in the faith of Abraham and in the hope of the resurrection in Christ; therefore he was comforted in that faith which was in the bosom of Abraham; and he received a spirit of eternal life by believing in Christ. Now, the dogs that Christ had reference to were the Gentiles that administered to the necessities of the poor, despised and persecuted Jews that believed in Christ. The Gentiles were a people that did not have anything in common with the Jews. And they were called dogs by the Jews, and Christ called them by that name himself, as in the case of the Syrophenician woman that besought Him that He would cast forth the devil out of her daughter. But Jesus said unto her, "Let the children first be filled (meaning the Jews), for it is not meet or right to take the

children's bread and cast it unto the dogs." And she said unto Him: "Yes, Lord, yet the dogs under the table eat of the children's crumbs." See Mark 7 : 20. Now, we can see very plain who Christ had reference to; it was to the unbelieving Jews who did not believe in Christ at all, and also to the believing Jews who did believe in Christ, and also the Gentiles, who were dogs in the sight of the Jews. Christ was not sent to the Gentiles at all; but he was sent only to the house of Israel. See Rom. 9 : 4. Now, we can see very plain that Christ had reference to people that lived in His day and age of the world; they were people of the old dispensation; they were of the first Adam's race. Therefore, they had no eternal life in them only as they received it by believing in Christ. And as soon as they believed in Christ and received the Holy Ghost they then became the children of God by faith in Abraham, which was the same as being in the bosom of Abraham. The idea that the rich man being in hell and in torment and talking with Abraham in heaven and carrying Lazarus bodily about with him in his bosom, really it is enough to make a person sick to think of it without believing any such foolish dce-

trine. Now, dear reader, I think that I have explained this one parable to your satisfaction. Now, I will finish this subject by saying that if you will examine it well, dear reader, you will see very plain that this parable had reference to the people of the old dispensation and not to us.

Where are the Ten Lost Tribes of Israel?

Now, this question has been discussed ever since that I can recollect anything, and that is about sixty years ago. And I think that the people in general and also our teachers have not come to the conclusion of the matter yet, for it is a question that seems to be a mystery to the world, and it ever will be until our teachers understand the teachings of the Bible better than they do at present, for there is a great many things in the Bible that our teachers or the clergy do not really seem to understand. They call them mysteries, when, at the same time, there is no mystery at all in the Bible. The Bible is all very plain when it is rightly understood. Our teachers have given the people all through the past ages to believe that the North American Indians are the ten lost tribes of Israel,

but I think that they are very much mistaken in believing any such a thing, for it is not possible, not even probable, that it is so, for different reasons.

First, they are not the same kind of people, neither in their looks nor in their shape nor in their habits. The Indians are to-day just what they ever were—they are the aborigines or natives of North America. They were created there; they are a portion of the pre-Adamite race, and they are not of Adam at all.

Secondly, the children of Israel could not get there, for this reason, if for no other, that the American continent is entirely surrounded by water to such a width that no small boat could live to accomplish the task. The Behring Strait or Sea is the narrowest place where they could possibly cross over at all, and it is not very probable that they crossed there, for this reason, that Palestine was nowhere near that part of Asia where they could cross the Behring Sea or Strait into the North American continent. They could not have lived there long even if they had attempted to do so; but we will not believe or suppose that they ever did attempt any such a thing, for the Bible teaches us that the ten lost tribes

of
Bi
tw
kin
He
ov
Re
pe
the
the
boa
we
an
the
boa
tha
the
Ju
the
Isr
I
to
cou
wer
the
Am
the
was
this

of Israel did not leave Palestine at all. The Bible simply teaches us this fact, that the twelve tribes of Israel were ruled by one king, which was Solomon, the son of David. He was a wise and good king. He reigned over all Israel, but at his death his son Rehoboam reigned in his stead. But the people did not like Rehoboam to rule over them, so the children of Israel gathered themselves together and they chose Jeroboam, the son of Nebat, for their king. So we see that ten tribes followed Jeroboam, and the two tribes, the tribe of Judah and the tribe of Benjamin, they followed Rehoboam, the son of Solomon. Now, we see that the two tribes, the tribe of Judah and the tribe of Benjamin, formed the house of Judah, and Rehoboam was their king. And the ten tribes of Israel formed the house of Israel, and Jeroboam was their king.

Now, the question is, where did they go to? for they had chosen a leader, and, of course, they followed him whithersoever he went. Now, let us follow him, Jeroboam, their king, and see if he went to North America; and, if he went there, of course the ten tribes went with him. Now, what was his first command to them? It was this, "To your tents, O Israel." And the

next thing that Jeroboam, the king of Israel, did do, it was to go to Sechem and to build it up in Mount Ephraim, and he dwelt therein, and he went out from thence and built Peniel. Now, Jeroboam thought that the people might be enticed or forced to go back under the rule of Rehoboam, King of Judah, wherefrom Jeroboam, King of Israel, took council and made two calves of gold, and he said, "Behold thy Gods, O Israel, which brought thee out of Egypt," and he set the one in Bethel and the other he put in Dan; and this became a sin to God, for the people went to worship before the one even unto Dan. And he made high places, and he made priests of the lowest people; he also made feasts and he sacrificed on the altars. So did he in Bethel; he sacrificed unto the calves that he had made. So we see that Jeroboam, King of Israel, remained in the land of Palestine, and so did all his subjects or people; they lived and died there, and so did all their posterity after them for ages and generations. And, again, we see that the king of Judah and the king of Israel were continually at war with each other. From the days of Rehoboam, king of Judah, down to the days of Augustus Cæsar,

king of
 em and
 and he
 n thence
 thought
 r forced
 hoboam,
 m, King
 o calves
 Gods, O
 Egypt,"
 ne other
 a sin to
 p before
 e made
 of the
 and he
 he in
 res that
 roboam,
 land of
 ects or
 and so
 or ages
 ee that
 f Israel
 other.
 ing of
 Cæsar,

when he took possession of Palestine, and he made the people become tribute unto him. Then, after Christ came and finished His work, there was no more Jew nor Gentile in Christ, for we that are of the new dispensation are all born in Christ, the second Adam; therefore, we are all Christians in Christ, because we are born of God in Christ and subject to the law of righteousness. Rom. 5 : 18. So we can see very plain that the North American Indians are not the ten tribes of Israel by any means. But they are the race that was created before Adam and Eve. I know that it is generally understood that the ten tribes of Israel were lost, but you see that they never left Palestine. But they were lost to God, for they left off worshipping according to his statutes and judgments, and they went off into idolitry and worshiped idols which was made of wood and stone, instead of the true and living God, so God forsook them. So they became lost to Him until Christ came and sent His apostles out to preach to them. Christ told them to go to the lost sheep of the house of Israel, which were the ten tribes of Israel that were lost, and He said, "As ye go, preach that the kingdom of heaven is at hand." And tell them

to repent of what they had done and come to Him and believe in Him, and He would save them from being punished, for they had sinned against God by leaving His statutes and judgments and going into idolatry. So Christ says that He came to seek and to save that which was lost. And it was the house of Israel, for he was sent only to the house of Israel. See Romans 9 : 4. Now, I think that Christ would not have sent His apostles to preach to them if they had not have been there, so we will conclude that they were there in Palestine, and not in North America. Now, dear reader, if I have not explained this subject to your satisfaction, I hope that you will study out a better explanation and let me know it, and I will be very much obliged.

Yours truly.

THOS. E. JOHNSON,

Barrie, Ont.

When did Christ Reign with the Saints on Earth a Thousand Years?

Now this question requires a great deal of study and consideration. In the first place, we will notice what constitutes a saint; and, in the second place, who were

the s
did C
when
sider
A sai
made
the I
ceivin
there
lived
those
that
there
the e
That
God,
dispe
what
you v
people
and t
and, c
devil
in si
the v
condi
to wo
in th
(whic

come
would
they
g His
g into
me to
And
s sent
omans
uld not
hem if
ve will
estine,
, dear
subject
ou will
let me
liged.

Ont.

Saints
?

at deal
e first
utes a
o were

the saints; and, in the third place, where did Christ reign; and, in the fourth place, when did Christ reign. First, we will consider and find out what constitutes a saint. A saint is a person that is sanctified and made holy and righteous by the power of the Holy Ghost, and there is no person receiving that power in our day, therefore there are no saints, nor ever will be. Saints lived in the Apostles' days. Now, any of those saints could do any kind of miracle that he wished in the name of Christ. But there has been no miracles performed since the end of the Apostolic or Jewish age. That people and the power which was from God, it has all passed away with the old dispensation. Now, as I have showed you what constitutes a saint, I will now show you who were the saints. The saints were people that belonged to the old dispensation and that were born in sin in the first Adam, and, consequently, they were children of the devil spiritually. Therefore they were born in sin; they were sinners by nature, and the whole human race were born in that condition up to the time that Christ began to work, which work was to condemn sin in the flesh. Rom. 8 : 3 After that time (which was when He was twelve years of

age) there were no more children born in sin, because Christ took it away. So we see that the people that were born before Christ was twelve years of age, they were sinners by nature.

Now, those people that were born in sin by nature, they had to be converted or changed from that sinful nature to righteousness and holiness by the power of the Holy Ghost, which was the power of God, unto salvation. So we notice that after Christ ascended to the Father, He sent the Holy Ghost to all them that believed on His name, and all that believed in Christ received the Holy Ghost after His ascension and not before, for there was no one converted until the day of Pentecost, when the Holy Ghost fell on all that were in the house; then they became converted and born again; they became saints, for they were sanctified and made pure, and holy and righteous in the sight of God. And that was the time when Christ established His Church on the law of grace or the new covenant. And they added daily to the Church all such as should be saved. And all people of the old dispensation that believed in Christ and were baptized, they then received the Holy Ghost, and they

became
of n
prop
and t
distr
and
City
the
But
exped
die o
least
the s
when
to di
could
them
No
saint
there
to th
When
Now
died
City
saint
very
rise t
woul

born in
So we
n before
hey were

rn in sin
erted or
to right-
er of the
of God,
at after
sent the
ieved on
n Christ
ascension
one con-
when the
e in the
rted and
for they
nd holy
d And
ablished
the new
y to the
d. And
that be-
ed, they
nd they

became saints, and they could do all manner of miracles, and they sold their lands and property and brought it to the Apostles, and they put it in one general fund to be distributed to them as they were in need, and they lived together in tents near the City of Jerusalem awaiting the coming of the Lord again, as He had promised them. But He did not come as soon as they expected, therefore they would naturally die off, for they were getting pretty old—at least, the most of them. Now, those were the saints that Christ came to reign with when they were resurrected, for they had to die and rise again before that Christ could reign with them, for He reigned with them in a spiritual sense.

Now, I think that you can see who the saints were that Christ reigned with, for there were no other saints. Now, we come to the third division of our question: Where did Christ reign with the saints? Now, as we see that the saints lived and died and were buried not very far from the City of Jerusalem, for there were no other saints on the earth but them, so it would be very natural to suppose that they would rise there, and it would be there that Christ would reign with them after they were

resurrected; they were to be the first resurrection on which the second death hath no power. See Rev. 20 : 6. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20 : 6. So we see that the saints had to be resurrected before that Christ could reign with them, and where else would He reign with them but where they resurrected. Now, we come to the fourth and last division of our question: When did Christ reign with the saints? Now, in the first place, we notice in Rev. 20 that Christ was to reign with the saints a thousand years, and, also, that the devil was to be chained a thousand years. And, again, we notice that those thousand years took place before the destruction of Jerusalem. So we see that it could not be a thousand years. But it was a thousand days, as Daniel puts it. He says that from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. So we see that it was one thousand days in place of one thousand years that Christ

rei
th
th
pla
wh
So
at
ye
ex
pri
wh
to
the
and
and
fro
Re
the
bri
ph
nig
has
gen
say
to
thi
the
thy
Da

rst resur-
 hath no
 ssed and
 rst resur-
 hath no
 f God and
 m a thou-
 e that the
 fore that
 nd where
 out where
 e to the
 question:
 e saints?
 in Rev.
 he saints
 the devil
 rs. And,
 nd years
 of Jeru-
 not be a
 thousand
 hat from
 shall be
 on that
 all be a
 ty days.
 nd days
 at Christ

reigned with the saints. Again, we notice that Christ's reign, and the resurrection of the saints and chaining of the devil took place at the same time, and that time was when the daily sacrifice was taken away. So all those three circumstances took place at the same time, and when the thousand years, or, rather, the thousand days, are expired, Satan shall be loosed out of his prison, and he went to deceive the nations which were in the four quarters of the earth to gather them together to battle. And they went up on the breadth of the earth and compassed the camp of the saints about and the beloved city, and fire came down from heaven and destroyed them. See Rev. 20 : 7-10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophets are, and shall be tormented day and night for ever and ever. This last verse has reference to the final end after the general resurrection took place. Daniel says "Blessed is he that waiteth and cometh to the thousand and three hundred and thirty-five days, but go thou thy way till the end be, for thou shalt rest and stand in thy lot and place at the end of the days." Daniel 12 : 12, 13. So we see that the time

that Christ reigned with the saints, it was the space of time that intervened from the time that the daily sacrifice was taken away to the time that the abomination of desolation was set up, which was about one thousand days; and after that time was fulfilled it was desolation unto the end, and at the end of the one thousand three hundred and thirty-five days the end came, when the general resurrection of all the first Adam's race, both great and small, took place, and were judged out of the books that were written. So we see that the consummation of all things pertaining to the old dispensation came to an end at the destruction of Jerusalem, for that was the last day of the old world; it was the day of vengeance, when God would come to take vengeance on the ungodly, and to judge the world in righteousness. So we see that all those transactions are in the past. Now, I will say in conclusion, that I think that I have proved very plain when the devil was chained and let loose again, and finally destroyed at the end of all things that was pertaining to the old world; and, also, that Christ's reign was only one thousand days in place of one thousand years; and that all those things took place

ju
sa
sa
th
an
pe
len
wi
day
too
sale

Chri
A
It is
A

Chri
A
We
A

Chri
W
Whe

To
9

just previous to the destruction of Jerusalem or the Holy City. There are no saints living in the new dispensation, and there is no end to the new dispensation; and we are living in the new world or dispensation. So we see that the word millennium, if it has reference to Christ's reign with the saints, it only means a thousand days in place of a thousand years, for it took place before the destruction of Jerusalem.

Christ's Birthday.

I.

Christmas day is a day of note

A day on which the Prophets wrote

It is the day on which Christ was born.

And shepherds rejoiced on that eventful morn.

II.

Christmas day has passed and gone,

And not to be heard of again only in song,

We will sing of Christ the author of the day.

And rejoice him who the sin of the world took
away.

III.

Christ was born, nineteen hundred years ago,

When the world was in bondage to Satan his foe,

When he was twelve years old he did his work
begin,

To battle with the Devil and take away the sin.

IV.

Christ was born in Bethlehem on Christmas morn,
 When angels told the shepherds a child was born
 A child was born, whom the prophets did foretell
 Should come to take away sin and redeem a
 world from Hell.

Christmas Day.

I.

Christmas day has passed away,
 Into eternity like many more,
 And many more will come and go,
 Like many others have done before.

II.

Christmas day is a noted day,
 A day that we ought to remember,
 It was the day that Christ was born,
 It is on the twenty-fifth of December.

III.

Christmas day is a venerable day,
 It commenced the Christian era,
 It was about nineteen hundred years ago,
 When the world was dark and dreary.

VI.

Christmas day was a joyous day
 When Christ was born in Bethlehem,
 When shepherds heard the angels sing,
 Peace on earth and good will to men.

Christ's Mission.

I.

Christ came into this world
 Almighty deeds to perform,
 He healed the sick and raised the dead
 And calmed the raging storm.

II.

Christ came into this world
 To bruise the serpent's head,
 And to take away the sin of the world,
 And to redeem the silent dead.

III.

Christ came into this world
 With a mighty power to save,
 He took away the sin of the world
 And at once eternal life he gave.

IV.

Christ came into this world
 To save the world from sin,
 He condemned sin in the flesh,
 And saved the world in Him.

V.

Christ was sent into this world,
 The law and Prophets to fulfil
 So God sent his son into this world,
 It was to do his most holy will.

VI.

Christ came into this world,
 To redeem a fallen race,
 He spilled his blood upon the cross,
 And redeemed it by his grace.

VII.

Christ came into this world,
 To establish a new dispensation,
 And by his obedience to the Father,
 He established life and salvation.

VIII.

Christ came into this world
 A mighty work to perform,
 He took away the sin of the world.
 Therefore he saved the unborn.

IX.

When Christ was twelve years old,
 His Father's work he did begin,
 He condemned sin in the flesh,
 And saved the world from sin.

X.

Christ condemned the law of death,
 And established life instead,
 So that children are born in life
 In place of being born dead.

XI.

Christ came into this world
 To save the human race,
 Some were saved by faith and works,
 And others saved by grace.

XII.

Now this is the conclusion of the matter
 That Christ into this world did come,
 To save the present world from death,
 And to redeem the former one.

Christ finished his work, St. John 17 : 4-13. Christ says "I have glorified thee on the earth and I have finished the work that thou gavest me to do and I come to thee."

The Destiny of Man.

I.

Mortal man that is born of woman,
 Has few of days and full of trouble,
 He comes into this world a duty to perform,
 And when he has done he is like stubble.

II.

Mortal man is born into this world,
 To suffer sorrow and pain,
 And when he has fulfilled his day,
 He then returns to earth again.

III.

Mortal man is born to work and toil,
 And to fulfil the decree of God,
 And when he has finished his work,
 He dies and is laid beneath the sod.

IV.

The animal body that is of the earth
 And to dust it must surely go,
 But the spiritual body that is God,
 It goes to heaven the Bible tells us so.

V.

Mortal man he is naught but flesh,
 Thus does the Scrip'ures say,
 He is like the dew before the sun
 He dies and then vanishes away.

VI.

We all know that we must die,
 But we know not where or when,
 But when our end doth come for come it will,
 And after death what then.

VII.

The animal body is of the earth
 And to earth it must surely go,
 Put the spiritual body that is of God
 It goes to Heaven, the Bible teaches so.

VIII.

This is the conclusion of the matter,
 That the animal body is mortal and must die
 But the spiritual nature is immortal
 Therefore it must dwell with God on high.

Man is Like a Leaf Upon the Tree.

I.

Man is like a leaf upon the tree,
It grows and flourish in the spring,
So doth man in the spring of life
Seem to do the very same thing.

II.

As does the leaf upon the tree,
It grows in stature and mature,
So does the man grow up to manhood,
Amidst all the hardships he endure.

III.

And as the leaf upon the tree
He braves the winds and storms,
So does man while passing along
Meet with trouble in various forms.

IV.

Man is like the leaf upon the tree,
When the frosts of old age come,
His hoary locks and trembling limbs
Tell him that his work is done.

V.

Again man is unlike the leaf upon the tree
For when his earthly work is done,
He then lays his body down to rest,
And his spiritual work is just begun.

VI.

Man's earthly body returns to dust,
 Its there from whence it came,
 But the spiritual nature returns to God,
 To live an endless life of joy and fame.

VII.

So man is unlike the leaf upon the tree,
 As it is blown away by the winter's blast,
 But man when he lays his body down to rest,
 And his soul returns to God at last.

VIII.

So we see that man is born to suffer,
 While passing through this world of woe,
 And when his earthly work is done,
 His soul to heaven must surely go.

IX.

When man's earthly body dies it is no more,
 It is like the leaf it is gone to decay,
 But the soul of man that is born of God,
 Goes to God to live with him an endless day.

Old Father Time.

I.

Old Father time as he passes by,
 With his scythe all in his hand,
 He cuts a flower here and there,
 As he passes through the land.

fo
qu
ha
fir
fle
Fo
w
do

II.

Old Father time, is a brave old man,
 He fears neither wind or weather,
 He braves the storms, through every land,
 Across the wild, wild heather.

III.

Old Father Time as he passes along,
 All through this world of sorrow,
 He see a man so wan and pale,
 And he calls on him to-morrow.

VI.

Old Father Time is a grim old man,
 A man that we do not want to see,
 His face is dark, his hands are hard,
 And with him we soon shall be.

**Did Christ Accomplish to Finish all
 His Work.**

Now, this is a very important question for us to know and to understand. It is a question which has reference to our future happiness or misery, for if Christ did not finish His work when He was here in the flesh, I think that it never will be done. For if it is left for mortal man to do that which Christ was sent to do, it will never be done. For Paul says "They that are in the

flesh cannot please God." See Rom. 8 : 8. And we are in the flesh, if so be that we are born in sin and children of the devil. In the first place I will show forth the unfinished works of Christ as the orthodox doctrine teaches it, and then I will show forth and prove that Christ did finish all His work. In the first place if Christ did not finish His work when He was here on the earth, then of course we are all lost and in an unsaved condition, for according to orthodox teaching, Christ failed in all His undertakings. For we may ask any of our clergymen if they believe that Christ bruised the serpent's head when He was here on the earth, and they will tell us that they think that He did not. If that is the case then He failed in the first attempt for that was the first thing that He had to do. He was the seed of the woman that was to bruise the serpent's head. See Gen. 4 : 15. Again we will ask them if Christ took away the sin of the world and saved the human race from sin and death they will say "Oh, no, that is not done yet, for we are all born in sin and subject to eternal death." So Christ failed in that also, but John the Baptist says "Behold the Lamb of God which taketh away the sin

n. 8 : 8.
 hat we
 e devil.
 he un-
 orthodox
 ll show
 l finish
 Christ
 He was
 are all
 accord-
 iled in
 sk any
 e that
 hen He
 tell us
 that is
 ttempt
 had to
 an that
 See
 hem if
 ld and
 death
 ne yet,
 pect to
 in that
 old the
 the sin

of the world." St. John 1 : 26. He failed in that also if pulpit teaching is true. And again, if we ask them if Christ fulfilled the Mosaic law and the prophets. They will say "No sir, for the ten commandments are in force yet and the prophecies are now being fulfilled." The law was done away in Christ. 2 Cor. 3 : 7-14. And again, if we ask them if Christ redeemed all Adam's race from hell, that died in Adam, they will say "No sir, for the resurrection has not taken place yet." But Paul says, "As in Adam all die, so also in Christ shall all be made alive or redeemed." See 1 Cor. 15 : 22. Now we see that according to pulpit teaching that Christ failed in all His undertakings and we are left without any means of salvation whatever. But at the same time Christ did finish all His work that He came to do and we are saved.

Now as I have shown forth the unfinished works of Christ, or at least, the orthodox view of Christ, I will now endeavor to show and to prove that Christ did finish all His work and also that we are saved by His obedience to God. In the first place, Christ was the seed of the woman that was to bruise the serpent's head. See Gen. 4 : 15. And again He came to

take away the sin of the world, and to save the world from sin and death, and to fulfil the law and the prophets and also to redeem all the first Adam's race from hell for they were of hell and in hell. Christ says "I came from the Father and came into this world, and again I leave the world and go to the Father." St. John 17 : 28. Christ says again "I have glorified Thee on the earth, I have finished the work that Thou gavest me to do." St. John 17 : 4. And when He was on the cross He said that it was finished. St. John 20 : 30. God says "As the rain cometh down and the snow from heaven and returneth not thither but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater. So shall my Word be that goeth forth out of my mouth it shall not return unto me void, but shall accomplish that which I please and it shall prosper in the thing whereto I sent it." See Isaiah 45 : 10-11. Now we can see very plain that Christ or the Word was sent into the world by God the Father to do a great work and He could not return again to the Father until that He had finished all His work and when He was on the cross He said that it was finished. St. John 20 : 30.

th
th
fle
in
an
no
the
Pa
wo
for
Ro
clu
all
cler
the
had
or
fles
wor
wor
ful
the
hou
An
offe
of I
say
Joh

to save
o fulfil
redeem
or they
ays "I
to this
and go
Christ
on the
t Thou
. And
that it
od says
e snow
her but
bring
to the
hall my
mouth
t shall
t shall
ent it."
an see
rd was
her to
return
d fin-
as on
l. St.

John says "That in the beginning was the word and the word was with God and the word was God" and the word became flesh and dwelt among us, the only begotten in the bosom of the Father full of grace and truth. St. John 1 : 1-14. Now we notice that Christ was God in the flesh, therefore He could not fail in the least degree Paul says "That God sent His Son into the world, born in the likeness of sinful flesh for sin so condemned sin in the flesh." Rom. 8 : 3. Now we will come to this conclusion that Christ did accomplish to finish all His work notwithstanding that the clergy and the people in general think to the contrary. And the first thing that He had to do was to bruise the serpent's head or in other words to condemn sin in the flesh, and that would save the unborn world from further condemnation, and that work was for us. The next work was to fulfil the Mosaic or Jewish moral law and the prophets, and that work was for the house of Judah and the house of Israel only. And the last work that He done was to offer His body as an atonement for the sins of His people, which were the Jews. Christ says that salvation is of the Jews. St. John 4 : 22. And Christ also at His death

redeemed all the first Adam's race from hell that were born in sin and death, for they were of hell and children of the devil by nature. Now as we can see and are well convinced that Christ did finish all His work, and in order to give Him credit for what He has done for us, we will first want to know what He has done for us, and when and how He done the work for us, in order for us to give Him due credit for it, and when we see that the work of salvation is done for us and by whom it was done, then we will rejoice and be glad, and then we will give Him all the honor and all the glory of it. I think that our clergy has made a great mistake in giving Christ credit for redeeming the people of the old dispensation in place of giving Him credit for saving the unborn world and establishing a new dispensation at the beginning of His life or at twelve years of age, and that work was for us.

The first work that Christ done was for us. It was to condemn sin in the flesh or bruise the serpent's head. And that was His first work at twelve years of age, when He said to His mother "Know ye not that I must be about my Father's business." St. Luke 2 : 49. And by doing

from hell
 or they
 devil by
 are well
 all His
 credit for
 all first
 for us,
 work for
 e credit
 work of
 m it was
 ad, and
 r and all
 r clergy
 r Christ
 f the old
 m credit
 establish-
 nning of
 nd that
 ne was
 in the
 d. And
 years of
 " Know
 Father's
 y doing

that work, and being obedient to the Father
 He condemned the law of sin and death in
 the first Adam. And He established the
 law of righteousness and life in the second
 Adam, which was Himself. Paul says
 "Therefore as by the offence of one judg-
 ment came upon all men to condemnation
 even so by the righteousness of one the free
 gift came upon all men unto justification of
 life." Rom. 5 : 18. So you will notice
 that the law was changed from universal
 death in the first Adam, to universal life in
 the second Adam or Christ. See Rom. 5 :
 18. Now that was how Christ saved the
 universal human race from sin and death,
 and that is what we should give Him credit
 for. We should give Him credit for saving
 us from death and hell, instead of giving
 Him credit for redeeming a world from hell.
 That redeeming work was done at the end
 of His life. That work was not for us
 at all, not in the least degree ; that work
 was to redeem the former race that died in
 the first Adam. "As in Adam all die, even
 so in Christ shall all be made alive"
 or redeemed. 1 Cor. 15 : 22. They were all
 born in sin and death and children of the
 devil or wrath, therefore they were of hell.
 And when they died their souls went to

hell or the grave, and Christ at His death redeemed that world of people from hell. So you can see that work was not for us at all. But as soon as Christ began to work or to do His Father's business He took away the sin of the world which was Adam's sin, and He at once established a new law of righteousness and life, and a new dispensation, and a new kingdom. He then and there condemned all the old dispensation and, He established all things new, and we are of the new dispensation. So you see that we all ought to give Christ credit and great praise for saving us or the world at the beginning of His life, instead of giving Him credit for redeeming the former world at His death. The human race was lost in the first Adam, and saved in the second Adam or the Lord from heaven. 1 Cor. 15: 47. The former world was born of hell and of the devil but our souls are immortal and cannot sin nor die. The first Adam was of the earth, earthy; the second Adam is the Lord from heaven. Cor. 15: 47. There was two Adams and consequently there must be two races. So Paul says "as is the earthy such are they also that are earthy, and as is the heavenly such are they also that are heaven-

ly.
dif
of
oth
An
rac
and
Ad
life
race
sec
life
virt
See
by
to y
plis
wha
Bibl
is tr

N
been
of
God
sens
pres

ly." 1 Cor 15:48. Now we can see a great difference in the two Adams; the first was of the earth and he was mortal, and the other was immortal and he was of heaven. And we see a great difference in the two races; the first Adam's race was born in sin and children of the devil, and the second Adam's race is born in righteousness and life and children of God. The first Adam's race had no eternal life in them, but the second Adam's race are born with eternal life in them. We inherit eternal life by virtue of the law of righteousness in Christ. See Romans 5: 18. Now I will conclude by saying that I think that I have proved to your satisfaction that Christ did accomplish to finish all his work notwithstanding what people can say to the contrary. Let the Bible be true and every man a liar ; the Bible is true and the pulpit is wrong.

In what Sense is God our Father ?

Now we notice that the word father has been applied to God ever since the creation of Adam. But we know very well that God has not been a father in the same sense of the term all the time as he is at present, for we notice that Christ said to

the Pharisees "Ye are of your father the devil, and the lusts of your father ye will do." See St. John 9: 44. Now those people or the Pharisees which were the Jews that Christ was talking to, they could not be children of the devil and the children of God at the same time, and in the same sense; no they were not, for they were children of the devil by nature because they were born in sin and the devil was the father of sin for he was a liar from the beginning and the truth was not in him. 1 John 4: 8. Now we notice that a man can be a father in three different senses. He can be a foster father and he can be an adopted father and he can be a father by nature. And God has had the honor of being a father in all those different senses. In the first place God was a creator and a foster father and an adopted father, and also a father by nature. Now we notice that the fatherhood of God was various. In the first place God was a creator for he created the first Adam, and Adam was a father or progenitor of a race, therefore God was a creator to all Adam's race. But he was not a father until we come down to Abraham's time when God called or chose Abraham from among the people of the world which

father the
er ye will
those peo-
the Jews
could not
e children
the same
were child-
ause they
was the
the begin-
n. 1 John
n can be a
He can be
n adopted
by nature.
f being a
s. In the
d a foster
and also a
ce that the

In the
he created
father on
God was a
he was not
Abraham's
Abraham
rld which

were his creatures in order that he should be a father of a class of people that he would bless and prosper, therefore God blessed Abraham and told him that in him should all the nations of the earth be blessed. Now we notice that God became a foster father to that class of people that were the posterity of Abraham or the children of Israel. So we see that God was a universal creator of all the human race. And a foster father to a special class of people which were the Israelites and God gave to them a code of laws by which to govern them that they might be a people zealous of good works and so be called the children of God. Now this condition of things continued until Christ was born, and St. John gives us to understand that Christ was the only begotten son of God full of grace and truth. See St. John 1: 14-18.

Now we notice that Christ was God's own legitimate son and he was born into this world in the capacity of an Adam, therefore, he had to perform the office of an Adam or a progenitor, which was to establish a law and a race, and a kingdom. Paul says "The first Adam is of the earth, earthy, the second Adam is the Lord from heaven." 1 Cor. 15:45. So we see that there were

two Adams, therefore, there must of course be two races, and two laws and two dispensations, and Christ being a progenitor of a new race, and he being God in the flesh so God became a father by nature in Christ to the people of the new dispensation. So you see that God is our father by nature and has been ever since that Christ established the new dispensation, which was when he was twelve years of age, and when he established the law of righteousness by his obedience. Rom. 5 : 18.

But all that were born before that time, they were God's creatures and children of the devil by nature. And a portion of them were his foster children, which were the posterity of Abraham or the children of Israel. But the Gentiles were only his creatures, and the house of Judah and the house of Israel were his foster children, because they were the children of Abraham. But after Christ was baptized by John He soon after began to preach that the kingdom of heaven is at hand. It was the kingdom that He had founded on the law of righteousness and life. See Rom. 5 : 18.

Now, we notice that Christ and His apostles were preaching to the house of Judah and the house of Israel only, for

the
we
spa
try
sin
and
ish
bre
to
Hin
Hin
the
and
and
sen
liev
Gh
on
ver
reg
nat
for
tion
salv
ren
gra
nev
M
tha

of course
 dispenser
 of a
 flesh so
 in Christ
 ion. So
 y nature
 st estab-
 lich was
 and when
 asness by
 at time,
 ildren of
 n of them
 were the
 ildren of
 only his
 n and the
 ildren, be-
 Abraham.
 John He
 the king-
 the king-
 he law of
 5: 18.
 and His
 house of
 only, for

they were God's foster children and they were preaching to those people for the space of about three years and a half, and trying to persuade them to repent of their sins and be baptized and believe on Christ and He would save them from being punished, for they had sinned against God by breaking His moral law that He had given to them. And some of them believed on Him and some of them did not believe on Him, and those that did not believe on Him they crucified Him, and He was crucified and rose again and ascended to the Father, and He prayed the Father that He would send the comforter to those that had believed on Him. And God sent the Holy Ghost and it fell on all that had believed on His name. And then they became converted or born again. Then they were regenerated or changed from that sinful nature in which they were born to grace, for grace was the power of God unto salvation, and without that grace there was no salvation. Then they became God's children by adoption by the power of the law of grace which was the Holy Ghost or the new covenant.

Now, we have come down to the time that the new covenant was made. The

old covenant was fulfilled in Christ; therefore God says after those days I will make a new covenant with the house of Judah and the house of Israel, and I will put my law in their inward parts and write them in their hearts, and I will be their God and they shall be my people, and I will be their God or Father. See Jer. 31: 31-33; Heb. 8: 7-8-10.

Now, we notice that the law of grace or the new covenant was the law of God and not Christ's law at all. It was a special law given to a special people which were His foster children. He wanted them to become nearer related to Him in order that they could inherit the kingdom of heaven. So God made a new covenant or a new agreement with the same people that had the old covenant. The old covenant was all works, and it did not give them any inheritance or right to the kingdom of heaven, because that they were only foster children. But the new covenant or the law of grace which was the law of adoption, it was all power. It gave them the power or right to become sons and daughters of God and to inherit the kingdom of heaven. The law of grace was the law of adoption to adopt all those people that had been his

foster
dren
fath
grac
was
cept
they
the
do a
Chri
N
you
sens
You
of a
And
to a
of th
an a
law
law
to t
Isra
legi
Chr
born
first
nat
of

; there-
 all make
 of Judah
 put my
 te them
 God and
 be their
 B; Heb.

grace or
 God and
 special
 ch were
 them to
 der that
 heaven.
 r a new
 that had
 ant was
 em any
 gdom of
 ly foster
 ne law of
 ption, it
 ower or
 s of God
 ven. The
 ption to
 been his

foster children to become his adopted children. So then God became an adopted father to all those that accepted the law of grace. For it was a law of acceptance; it was optional with them if they would accept it or not. But all that did accept it they received the Holy Ghost, which was the power of the law, and then they could do all manner of miracles in the name of Christ.

Now, dear reader, I think that I have shown you the fatherhood of God in all the senses that He could possibly be a Father. You will see that God was first a creator of all the first Adam's race or posterity. And then again He became a foster father to all Abraham's posterity during the time of the old covenant. And again He became an adopted father to all who accepted the law of grace, and that law was a special law given to a special people. It was given to the house of Judah and the house of Israel only. And again God became a legitimate father or a father by nature in Christ, the second Adam, and we being born in the second Adam, instead of the first Adam, we are children of God by nature, and we inherit eternal life by virtue of the law of righteousness, which was

established by the obedience of Christ the second Adam. Rom. 5 : 17-18. Now, dear reader, I think I have shown you or fully explained the fatherhood of God throughout the different ages of the world, and I have shown you very plain in what sense God is our Father at the present time. He is our Father by nature in Christ.

An Exposition of the Lord's Prayer.

Now, this prayer is a reply or an answer to a request which was made by His apostles on a certain occasion when they asked Him to teach them how to pray, as John also taught his disciples. And he answered and said, "Unto them when ye pray, say our Father which art in heaven, hallowed or holy be thy name, let thy kingdom come, and let thy will be done here on the earth as it is done there in heaven, and give us day by day our daily bread, and forgive us our sins as we forgive also those who sin against us, and lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power and the glory, now and forever." Luke 11 : 1-2-3-4. Now, we notice that the word prayer means to ask or request or supplicate

Christ the
now, dear
or fully
through-
l, and I
at sense
ne. He

ayer.

answer
by His
en they
pray, as
And he
when ye
heaven,
y king-
ne here
heaven,
y bread,
ive also
us not
om evil,
e power
Luke
he word
pplicate

in an earnest manner for a favor which we want of another person or being. Now, we notice that the apostles wanted to know how to pray, or ask God in such a manner so that it would be acceptable to God. So they asked Christ to teach them how to pray or ask. Now, we notice in the first place that His answer was very evasive or indifferent, for He said to them, "when ye pray say our Father, etc." Now, we would infer from that saying that it was immaterial if they prayed or not. But if they did or whenever they did pray, they was to say our Father which art in heaven, etc. And another feature we notice in this prayer, is this, that Christ did not teach them to pray until they asked Him first, and then He did not say that they must pray. But He said, when or whenever ye pray, say our father which art in heaven, etc. And again we notice that God was not their father in the same sense that He was Jesus Christ's father, for Jesus Christ was God's only begotten son, and they (the people) were only God's foster children. They were the children of the devil by nature, and they were the household of faith in Abraham, therefore they were God's foster children. And again, we notice

that God's kingdom had not come yet at that time. But he tells them to ask God to let it come and to let His will be done here on the earth as it was done in heaven. Now the question arises, what was that kingdom that He told them to ask for. Now let us see if we can find out what the kingdom of God was. Paul says "that the kingdom of God is not meat and drink, but righteousness and peace, and joy, in the Holy Ghost." See Rom. 14:17. Paul says again that "the kingdom of God is not in word, but in power." 1 Cor. 4:20. And again Christ says to his disciples "seek ye first the kingdom of God, and its righteousness and all things else shall be added unto you." See Mat. 6:33.

So we see that the kingdom of God that they were to pray for and to seek was righteousness and peace, and joy, in the Holy Ghost. Now when did that power or kingdom come. Our clergy believes and teaches that it is to come. If that is the case, then of course the Apostles did not receive the Holy Ghost or the gift of Pentecost. But we see that the Bible teaches that it did come like a rushing wind with great power and rested upon all that were in the house, that was the time that God's king-

dom came that Christ told them to pray for. God founded his kingdom on the law of grace which was the new covenant, and Christ also established His church on the same law. Now all that were converted at that time and after that time they received the Holy Ghost, and then they could do all manner of miracles, in the name of Christ, by the power of God, which was the kingdom of God within them. That was a special dispensation of grace, and during that dispensation or Gospel age God's will was being done on the earth, as it was done in heaven, so we can see or understand quite well that the Lord's prayer was appropriate to the people, that lived in that generation, and that was the Gospel age, or the dispensation of grace. Now all those things came to an end, both the law and grace, and also Christ's church, which was established on that law, for the law of grace was only a special law given to a special people, and when those people passed away the law of grace passed away also, and so did Christ's church, for we see no gifts in the church to-day, and why? Because the law on which it was founded is passed away, and we are subject to other laws. We are subject to the law of righteousness in Christ, and not the

law of grace. It all came to an end at the end of the old dispensation, or the end of the first Adam's race, which was the end of the old world, but we are living in the new world or the new dispensation, that Christ established by his obedience when he was twelve years of age. That was the time when he performed the office of an Adam. And that was the time when the new dispensation commenced. It was established on the law of righteousness and life. See Rom. 5 : 17-18. So you see that we are living in what is called the Christian dispensation, or Christian world, because the whole human race are born in Christ the second Adam. So you see that the Lord's prayer is not appropriate to the people of the new dispensation, and when the people use that prayer, they ask God to do something that He has done long ago. If people could see the new dispensation as Christ established it, I think that they would not use the Lord's prayer as they do, because then they would see that it is not appropriate to us at all. Now I think that I have explained the Lord's prayer in all its phases, first showing who the people were that Christ was teaching. They were the household of faith in Abraham, which were God's foster children

until they were converted, and received the Holy Ghost, and then they became God's adopted children, by the power of the law of grace, which was the Holy Ghost, or the will of God, and then they became the sons and daughters of God, and heirs of the kingdom of heaven by adoption. Eph. 1 : 5.

Now you see that all those people were all born in the first Adam, and the children of the devil by nature, therefore they could not be children of God in any other sense, but by adoption. But we are children of God by nature, because we are born in the second Adam, which was Christ. Therefore we are subject to the second Adam's law, which is righteousness and life. Rom. 5 : 18, and that is the reason why we are not subject to the law of grace, because we are subject to the law of righteousness in Christ. Rom. 5 : 17, 18. Now dear reader you can see very plain that the Lord's prayer was particularly adapted to that generation, in which the apostles lived, for it was in the Apostles' time that the kingdom of God came. It came on the day of Pentecost, and it would have come all the same if they had not have prayed for it to come. But the disciples were so very anxious to know how to pray, so Christ told them to

pray for that which He knew would come soon. So in order to satisfy them He said unto them, when ye pray say our Father which art in heaven, etc.

Now dear reader I wish you not to misunderstand me in regard to prayer, for it is all right for us to pray or to ask God for that which we want, providing that we pray intelligently, and not pray for things that are past and gone; for we might just as well pray for Christ to come again in the flesh, as to pray for God's kingdom to come, for Christ has come and gone again, and so has God's kingdom come and gone again. So you can see that the Lord's prayer is not appropriate to our dispensation at all. But it was only intended for the Jewish age, or the Gospel age, which was the dispensation of grace. But we are living in the Christian age, or Christian dispensation. And this dispensation will never pass away or come to an end, because Christ established it by his obedience. Rom. 5:18.

The Doctrine of the Millennium.

Now the doctrine of the millennium had its origin in the days of the Apostles, for they were looking in their day for the

d come
He said
Father

to mis-
or it is
od for
hat we
things
just as
in the
o come,
and so
again.
r is not
l. But
age, or
nsation
ristian
nd this
r come
d it by

m.

m had
les, for
or the

second coming of Christ to reign with the saints on the earth a thousand years. Rev. 6 : 20. Now the word millennium means a thousand individual things. And when it is applied to the time of the reign of Christ on the earth with the saints, the people think that it means a thousand years because the Bible says so. Rev. 6 : 20. But when we come to examine that portion of Scripture, and compare it with the book of Daniel 12, we find that the time of Christ's reign with the saints on the earth was only about one thousand days in place of one thousand years. And that Christ's reign commenced at the same time that the daily sacrifice was taken away. And the devil was chained, and put into the bottomless pit at the same time too, and he remained there about one thousand days.

And then the abomination of desolation was set up. And then the devil was let loose again, and Christ's reign with the saints ended at the same time that the devil was let loose. So you will see dear reader if you study the Scripture, that all those transactions took place before the destruction of Jerusalem. So you can see that it could not be a thousand years. So we can see very plain that the word millennium,

when it is applied to Christ's reign with the saints on the earth, it means only a thousand days, in place of a thousand years. So you see dear reader that the doctrine of the millennium is all a fraud, as it is believed to be at present. That circumstance took place in the past ages, about eighteen hundred years ago, just previous to the destruction of Jerusalem. Now you will find this all to be true, if you compare Dan. 12 with Rev. 6, you can prove the whole thing to be true. The whole transaction took place before the end of the old dispensation, And they came to an end at the time of the destruction of the city of Jerusalem. Now if the people could see the new dispensation as Paul teaches it they would understand all about the old dispensation, but they do not see it.

1s

2r

3r

4t

5t

6t

7t

8t

9t

10t

11t

12t

13t

14t

th the
thou-
rs. So
of the
lieved
took
hteen
ne de-
ll find
an. 12
thing
took
ation,
of the
Now
ensa-
nder-
n, but

INDEX.

- 1st. Subject, Did God create all things in six days.
- 2nd. " On the Preadamite race.
- 3rd. " On the creation and fall of Adam.
- 4th. " Did the flood cover the whole earth.
- 5th. " Christ and his mission into the world.
- 6th. " Christ's birth and his law and works, in verse.
- 7th. " How did Christ fulfil the Jewish moral law and the Prophets.
- 8th. " How did Christ redeem the old world.
- 9th. " On the new covenant of grace.
- 10th. " On the new birth and its effects.
- 11th. " Showing the difference in the two dispensations.
- 12th. " On the doctrine of the resurrection.
- 13th. " On the second coming of Christ.
- 14th. " On the doctrine of the general judgment.

- 15th. Subject, What is the soul of man and where is it from.
- 16th. " On the immortality of the soul of man.
- 17th. " On the kingdom of heaven, in verse.
- 18th. " An exposition of the parable of the rich man, and Lazarus.
- 19th. " Where are the ten lost tribes of Israel.
- 20th. " When did Christ reign with the saints on the earth.
- 21st. " Christ's mission on the earth, in verse.
- 22nd. " The destiny of man, in verse.
- 23rd. " A man is like a leaf upon a tree, in verse.
- 24th. " Old father time, in verse.
- 25th. " Did Christ accomplish to finish all his work.
- 26th. " In what sense is God our Father.
- 27th. " An exposition of the Lord's prayer.
- 28th. " On the doctrine of the millennium.

nd where

e soul of

in verse.

ble of the

tribes of

with the

arth, in

tree, in

inish all

ther.

prayer.

nnium.